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2021

1.1 June

1.1.1 The Problem of Contact with Animus (2021-06-01 03:32)

The Problem of Contact with Animus

[1]The Inner Journey by Barbara Hannah

The Problem of Contact with Animus (February 16, 1951)

One often hears the complaint, even from people who have been studying Jungian psychology for years, that too much is said about the theory and too little about how this theory works out in everyday life.

This point of view seems to me particularly constellated at present, for it has never been more obvious that invisible forces are at work which human reason is totally unable to control.

The only place where there is any hope of our being able to come to terms with these forces, as Jung has pointed out again and again, is in the individual.

Therefore it seems particularly necessary to devote this paper as much as possible to the strictly practical side.

But any reader who has made such an attempt knows the enormous difficulties which such a venture involves.

We can only touch on a fragment of the vast tangle of problems with which our theme confronts us.

By the term animus I understand the masculine spirit or unconscious mind of woman.

Emma Jung pointed out recently that one should differentiate very carefully here between the anima and the animus.

The anima, as is well known, is Jung’s term for the feminine soul of man.

But it is really a contradiction in terms to speak of the animus as was done in the early days of Jungian psychology and often still today as the masculine soul of woman.

The word animus means "spirit" and the contrast between soul (anima) and spirit (animus) gives us a valuable hint as to the difference between the two figures.

One might say that when a man takes up the problem of his anima, be is attempting to find the "inherited, collective image of woman" which exists in his own unconscious, with the help of which he is able to comprehend the nature of woman, as Jung expresses it.

At the same time be finds his own unconscious function of relationship.

Therefore in his search for the anima, the goal of man is at bottom to find the function of relationship which he has always projected onto woman.

The goal of woman, on the other hand, is to find the inherited collective image of the spirit or mind which she has always projected onto man.

The mind of woman inasmuch as it is unconscious is autonomous and projected to an almost incredible extent although she is usually unaware of this fact.

The problem of modern woman in this respect is most clearly described in Jung's essay, "Woman in Europe," with all the symptoms which surround us on every side proving that the masculine side of woman can no longer he denied.

Jung says there: Masculinity means knowing what one wants and doing what is necessary to achieve it.

Once this has been learned it is so obvious that it can never again be forgotten without tremendous psychic loss.

If we are to avoid this "tremendous psychic loss," therefore, we are obliged sooner or later to face the problem of the animus.

The spotlight in this paper is definitely on the animus and not on the anima, for it is only of the former that I can speak from direct personal experience. which is the only firm ground when one comes to the practical side.

Nevertheless, a good deal of what is said also applies to the anima, particularly as regards the technique for coming to terms with these figures.

The passages quoted above, for instance, are taken from a place where Jung is speaking primarily of the anima.

The main difference that one must always keep in mind is that, where a woman reacts with rigid opinions which go irritatingly beside the mark, a man is inclined to react with moods or with a peculiarly touchy vanity.

In other words, a woman's unconscious reactions are inclined to he those of a somewhat inferior man and vice versa.

All the Jungian psychology in this paper naturally comes from Jung, begged, borrowed or stolen!

What I am attempting to do for undoubtedly the reader has read the psychology infinitely better in Jung's own books is to give a modest report of how it seems to me that Jung's ideas work out when women attempt to apply them in their own psychology.

Of course, when a woman writes of the animus, she is always up against the fact that the animus himself may have his own views on the matter.

Jung once pointed out in a seminar that whereas portraits of the anima are exceedingly common in literature, good portraits of the animus are rare.

He thought this must he because the animus himself to a great extent writes the books of women and prefers not to give himself away. (The anima, on the other hand, seems to be rather fond of sitting for her portrait!)

Therefore I never feel quite sure how much the animus, like a wily old fox, is obliterating his track with his brush.

The Predominance of the Unconscious in the Personality

The first point on which we must agree before entering on our theme is the fact that the psyche reaches far beyond our conscious knowledge.

The idea that we are really the master in our own house and the pernicious slogan, "Where there’s a will, there’s a way," both die hard.

I emphasize this because, long after we have realized the existence of both personal and collective unconscious, and are quite aware that we have a shadow and an animus or anima, we find ourselves behaving exactly as if we did not know it at all.

It is not easy to shake off the nineteenth-century rational ideas with which we and our immediate forefathers grew up and which still flourish around us.

When we realize that the psyche itself extends far beyond our ego and its conscious knowledge, we are confronted with the fact that we live in an unknown, invisible country.

There is indeed a great deal of comparative material from which we can gather information.

Primitives, for instance, have at most one leg in outside reality and the other in this invisible world.

What they call the land of the spirits is to them the greater reality of the two, and studying their ways of dealing with their spirits can be compared to reading a description of the country before taking a journey.

We can also find comparative material in many other fields.

I mention, for instance, the great religions, both of East and West, the Gnostic systems, alchemy and, on a lower level, witchcraft and magic.

We may say, however, that all secondhand accounts of what Jung calls the collective unconscious have only a relative value.

They are absolutely invaluable in amplification and comparison, but the sine qua non of any real knowledge of the unconscious is actual experience.

It cannot be emphasized too often that psychology is an empirical science.

Jungian psychology especially is frequently misunderstood as a philosophy or even a re-

ligion, but always by people who have had no experience of it themselves and who therefore find reports of other people's actual experience so strange that they assume it must be a matter of philosophical or mystical speculation.

They are really more or less in the position of peopleing to an explorer's account of some strange tribe whose habits are so different to their own that the listener may involuntarily find himself thinking: "He is pulling the long bow," or "fishermen's tales."

Some people go even further and, when something from the unconscious catches them and forces them to experience it, they think they are seeing "white mice" or say, like the man when he first saw a duck-billed platypus: "Why, there ain't no such bird."

Yet, we have not very far to seek for evidence that we are moved by things within ourselves which differ from our conscious personality.

How often do we say: "What possessed me to do that?" Or we are angry with ourselves because we have done the exact opposite from what we intended.

Yet, somehow, we hate to draw the logical conclusion, and even doubt the evidence of our own senses, rather than face the alarming fact that there are forces within us that act independently and oblige us to carry out their intentions.

They are what we call complexes.

The following incident may illustrate the difficulty of admitting unusual facts.

A storm on the Lake of Zurich once detached a floating public bathing establishment from its moorings at the upper end of the lake.

It was on a winter's night and it drifted right down the lake to near Zurich before it was discovered and towed back to its base.

This peculiar incident was related at a dinner party that night and a young woman exclaimed with relief:

"I saw a bathing establishment in the middle of the lake from my window this morning, but of course I did not mention it because I knew it really could not be there!"

She was unable to admit the evidence of her own eyes until she was provided with a rational explanation, and we constantly miss the most obvious psychic facts due to the same prejudice.

Jung, in his seminar on Nietzsche's Thus Spake Zarathustra, spoke of the realization that we consist not only of consciousness but also of the unconscious, and that our conscious will is constantly being crossed by unconscious wills in ourselves.

He said:

It is as if you were ruler of a land which is only partially known to yourself, king of a country with an unknown number of inhabitants.

You do not know who they are or what their condition may be: time and again you make the discovery that you have subjects in your country of whose existence you had no idea.

Therefore you cannot assume the responsibility, you can only say: "I find myself as the ruler of a country which has unknown borders and unknown inhabitants, with qualities of which I am not entirely aware."

Then you are at once out of your subjectivity, and are confronted with a situation in which you are a sort of prisoner: you are confronted with unknown possibilities, because those many uncontrollable factors at any time may influence all your actions or decisions.

So you are a funny kind of king in that country, a king who is not really a king, who is dependent upon so many unknown quantities and conditions that he often cannot carry through his own intentions.

Therefore it is better not to speak of being a king at all, and be only one of the inhabitants who has just a corner of that territory in which to rule.

And the greater your experience, the more you see that your corner is infinitely small in comparison with the vast extent of the unknown against you.

Once we have realized that we are not the king in our psyche, not the master in our own house, we are paradoxically enough in a much stronger position.

We have escaped from our subjectivity, that is, we have gained a tiny piece of objective ground where we can stand and look around us.

A great deal that belongs in our own inner world has always been in projection: those things which we do not see in ourselves are automatically projected into our environment.

We do not make projections but we find pieces of ourselves parts we have not recognized projected into our environment.

How many of us have a favorite bête noir, for instance, who conveniently carries all the qualities that we do not want to recognize as our own?

It is nearly seven hundred years since Meister Eckhart exclaimed: "It is all inside, not outside, for everything is inside."

But how few people have realized as yet what he meant.

The Shadow

When we experience the fact that our conscious ego is only an inhabitant in a small corner of a vast territory, we naturally want to know something about the other inhabitants.

Before Jung, the unconscious insofar as it had been recognized at all was mainly regarded as repressed material which could just as well be conscious.

The latter is quite True at any rate in theory of what Jung calls the personal unconscious.

The shadow in its personal aspects has its home in this layer.

In some passages Jung even identifies the two, and it could therefore be called our nearest neighbor in the vast extent of the unknown which surrounds us.

It is clear that considerable knowledge of the shadow is required before we are in a position to take up our problem with the more distant figures, including the animus.

The shadow is a minor figure in oneself which is the exact negative of the conscious personality.

One usually regards it as something inferior and, in its commonest form, it is composed of all the negative qualifies which one does not want to see in oneself.

But, in the case of people who are living below their possibilities, the shadow can contain very positive qualities, as Jung often pointed out.

In its personal aspect, the shadow is not really difficult to recognize, although this is a long, weary and often exceedingly painful undertaking.

The real difficulty comes from the contamination of the personal shadow with figures of the collective unconscious behind it.

This represents a great complication of the work.

For instance, people with a sensitive conscience, once they see their dark side at all, may lose their sense of proportion and begin to make themselves responsible for the devil himself!

Therefore, learning to discriminate between the personal sphere and the great figures of the collective unconscious is of the utmost importance.

The figure nearest to the ego and shadow is the anima or animus.

Jung often speaks of a kind of marriage between the animus and the shadow, which makes a combination that is far too strong for the weak conscious ego.

In a 1932 Seminar, he goes into this aspect in considerable detail and points out that a woman must be in possession of her shadow that is, aware of her inferior side in order to be in a position to relate to her animus at all.

People who think they are just too marvelously good and thus deny their shadows altogether are, he says, literally "possessed by devils":

They are all eaten up by the animus and the animus grows fat on it, he is strengthened by that excellent nourishment, he gets so strong that he can possess the conscious and then the conscious is under his rule.

Therefore the animus should not be connected with the shadow, that connection should be broken, despite the fact that you arrive at the animus by way of the shadow; for you can never arrive at the animus unless you see the shadow, unless you see your own inferior sides.

When you see your shadow, you can detach from the anima or animus, but as long as you don’t see it you have not got a ghost of a chance.

To put it still more simply: You haven’t a ghost of a chance while the animus and shadow are married, for the game always stands at two to one against the conscious ego.

We shall see further on what it means psychologically to be "possessed by devils," and we shall also return later to the role of the shadow in our problem of contact with the animus.

Making the Acquaintance of the Animus

It is a well-known fact, quite outside psychological circles, that the soul (anima) of man frequently presents herself in personified, feminine form.

I mention only Dante’s "Beatrice," Petrarch’s "Laura," and Rider Haggard’s "She.”

But the fact that the spirit of woman presents itself in masculine form seems to me much less well known.

Had anyone drown this conclusion at all clearly until Jung recognized this counterpart to the anima in the unconscious of women?

Now that we have realized the empirical existence of this figure, this spontaneous product of the unconscious, we can find traces of it in many places, though often in a negative form.

The demons that possessed women, for instance, were usually of the masculine sex.

I mention, for instance, Asmodaeus, the evil spirit in the Book of Tobit who possessed Sarah and killed her seven husbands, before Tobit, with the help of the angel Raphael, exorcised the devil by means of the heart and liver of a fish.

Moreover, the "little master" of the witches and the "Grand Master” of the covens were almost always masculine.

The fact that the Christian God, particularly the Protestant God, is exclusively masculine presumably made it more difficult for woman than for man to recognize her individual spirit, for it was always projected.

This may be one of many reasons why woman realized the existence of her male counterpart so many centuries later than man.

I mention this only in passing, for it would lead us too far from our subject to continue

this theme.

It should be mentioned that in earlier and more peaceful days, when the unconscious fitted smoothly into the prevailing religion, the great majority of people could find the answer to all these questions if indeed they were even asked within the tenets of their faith.

There are indeed fortunate people today whose unconscious still fits in the framework of some established religion, and such people should on no account be disturbed, for, in these chaotic days, a real hold of any kind in the invisible world is of the greatest value, not only to themselves but also to their surroundings.

I experienced this vividly last autumn when I went to a Catholic village in Switzerland for a weekend.

It contains an unusual amount of rest homes for Catholics, largely for monks and nuns.

I immediately experienced a feeling of the most extraordinary peace in the village, which I at first attributed to the herds of cows, the mountains, the turning leaves and the mellow autumnal sun.

But, shortly before, I had spent my holiday in a place where all these things were present, without experiencing anything of this unusual feeling of inner security.

The friend I was with has considerable resistances to the Church and was always mildly grumbling at the amount of priests and nuns whom we met.

I was therefore astonished to hear her say suddenly: "I know why it is so peaceful: their religion is really holding the unconscious of these people. They are not split underneath as we are."

But desirable as that condition may be, today it is rather the exception than the rule.

Particularly the people who come to psychology are usually suffering from some kind of disharmony within themselves.

It is true that in the majority of cases this disharmony is projected onto the outer world, so the conscious problem is that in one way or another they are at odds with their environment.

I remember Dr. Jung saying some fifteen years ago, when he was still in the thick of his practice, that almost everyone came to him for a different reason. In the majority of cases, it sufficed to give help with the outer difficulties, to open up a new attitude toward them, for instance, or to point out things that had been overlooked.

As he also emphasizes in his writings, it is only a small minority that is destined to tread the difficult inner way of coming to terms with the collective unconscious, that "longest of all paths," as the alchemists call it.

It is this minority whom I have in mind when I speak of the problem of contact with the animus.

Once we have definitely realized that we have a shadow and are no longer naively projecting all our own bad qualities onto our unfortunate neighbors, and are also aware that our consciousness is only an infinitely small comer in comparison with the vast extent of the unknown within us, we have gained a piece of firm ground from which we can begin the task of making the acquaintance of our anima or animus.

On the one hand these figures have a personal aspect so that we can talk of my animus or my anima, but, on the other, they are also inhabitants of the collective unconscious, so that it sometimes seems far more correct, as Jung noted, to speak of the animus and the anima.

In quarrels between two women, for instance, the matter often becomes hopelessly confused if they make an attempt to find out who was to blame.

And when they first study psychology and begin informing each other that they are quite willing to grant it was the other’s animus, the matter usually goes from bad to worse!

But in time, when they can see that the whole quarrel was arranged by the animus and that both were more or less his victims, they can often gain a piece of objective ground from which a real understanding can be reached.

In the spring of 1938, toward the end of his seminar on Zarathustra, Jung went into this matter in some detail.

He was speaking of the projection of the dark side and of seeing the devil projected into someone else.

He pointed out that, in analysis, the patient is gradually convinced that he "cannot assume Mr. So-and-So to be the arch-devil" who can interfere seriously with his soul.

But the first result of seeing this projection is often introjection: the patient assumes that he himself is the devil.

Nothing is gained by this, for of course the patient is not the devil either, so the latter "falls back into the sauce and dissolves there."

Then the analyst has to say: "Now look here, in spite of the fact that you say there is no terrible devil, there is at least a psychological fact that you might call the devil.”

Then the analyst might go on to suggest constructing a devil so as to provide a form or vessel in which the returning projection can be caught.

There has been a general belief, in almost every form of human society, in some kind of personification of evil per se.

And it is inevitable that we shall either project collective forces onto our neighbors, or introject them into ourselves, if we do not allow for the reality of the figures of the collective

unconscious.

Therefore it seems to me of vital importance that we should never forget that the animus however personally we may take him is also a figure of the collective unconscious.

In another seminar, Jung pointed out that as soon as a woman begins controlling her animus, or a man his anima, they come up against the herd instinct in mankind. Man's original state was one of complete unconsciousness and this condition still persists in us all today.

As soon as we attempt to liberate ourselves from possession by the anima or animus, we arrive at a different order of things, which means a challenge to the old order.

If one sheep goes by itself ahead of the flock, it will seem like a wolf to the others and thus be exposed to attack.

Moreover, no sooner do you get rid of one devil than you have all the other devils against you:

If a man makes a modest attempt at controlling his anima, he will be right away in a situation where he is tested to the blood; all the devils of the world will try to get into his anima in order to bring him back into the fold of mother nature. . . . The same with a woman: every devil circulating within 100 miles will do his best to get the goat of her animus.

The truth of these words will be evident, I think, to any woman who has made a serious attempt to come to terms with her animus.

The people in her environment are, on the one hand, fascinated by the fact that she has gained a standpoint au-dessus de la mêlée but, on the other, their unconscious particularly their animus is irritated by the fact that something has been done contra naturam.

Therefore she often finds herself exposed to the most unexpected attacks, usually of a very irrational kind. Barbara Hannah, The Inner Journey of Women, Page 105-114

1. https://smile.amazon.com/Inner-Journey-Lectures-Psychology-Analysts/dp/0919123899/ref=sr_1_1?dchild=1&keywords=barbara+hannah+inner+journey&qid=1622375621&sr=8-

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1.1.2 My dear Professor & Mrs Jung, (2021-06-02 03:27)

My dear Professor & Mrs Jung,

[1]Jung-White Letters

Bellinzona 27.8.46

My dear Professor & Mrs Jung,

Here I am at the parting of the ways, a little uncertain whether tomorrow will take me left in search of a quiet spot for a few days on the Lago di Lugano, or right to Locarno.

It has been a magnificent journey, & I am most grateful to you for planning it for me. Weesen, Bad Ragaz, Chur, Donunat-Ems, Ilanz, Dissentis, Andermatt have been my principal

stopping places & I do not think I have missed much at any of them.

The journey over St. Gotthard, after walking in rain & fog to Hospenthal & in brilliant sunshine to the Teufelsbriicke was an unforgettable conclusion.

But I was particularly entranced by the Upper Rhine valley & the Oberalp Pass.

The principal purpose of this note is to thank you both for your wonderful hospitality & generosity to me - but I really do not know where to begin or end.

My visit has meant more to me than I can possibly say, & I only wish

I knew how I could reciprocate all your many kindnesses.

Anything I can say seems all too banal, so I must abandon any further attempt to express my gratitude on the conscious level at all ...

I look forward very much to seeing you again at Eranos in the next few days.

I intend in any case to come to your lecture next Sunday, but I hope to come over before that if I can find a satisfactory hide-out in the neighbourhood.

I intend to return to Zurich on Monday 2nd (when my ticket expires) & to go to Basel after seeing the Club on the following day.

I hope your own journey was not too tiring & that the Eranos Tagung is being successful.

I fear that the lectures which, apart from your own, would interest me most will be over by now.

With renewed gratitude & very kindest regards,

Yours sincerely,

VICTOR WHITE, O.P.

P.S. At Ilanz I had a dream about a 'plane crashing in your garden & your cook (masc.) throwing earth over it.

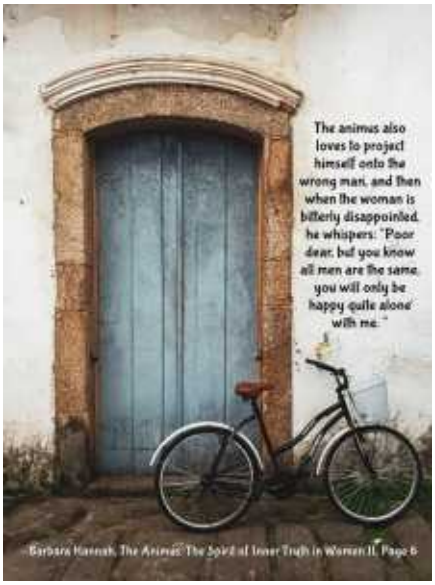
The odd thing is that I was woken by the sound of a circular saw, & several months ago I dreamt I was talking with you to the sound of such a saw ... I can make no 'sense' of it. Victor White, Jung-White Letters, Pages 38-39

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

1.1.3 Negotiations with the Animus (2021-06-03 03:27)

Negotiations with the Animus

[1]Carl Jung Depth Psychology Facebook Group


The animus also loves to project himself onto the wrong man, and then when the woman is bitterly disappointed, he whispers: "Poor dear, but you know all men are the same. you will only be happy quite alone with me."
Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 6

[2]The Inner Journey by Barbara Hannah

Negotiations with the Animus

This brings us to a way of coming to terms with the animus, which is similar to the method

Jung recommends to men for coming to terms with their inner woman:

[A man] is quite right to treat the anima as an autonomous personality and to address personal questions to her. . . . The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima.

These conversations with anima or animus are a form of active imagination, a technique unsurpassed in providing a middle territory where conscious and unconscious can unite. It is, however, not a technique for everybody and is one that should not be used lightly for it has effects which one cannot foresee. This really applies to all meditation.

It is well known, for instance, that the spiritual exercises of St. Ignatius of Loyola are so exhausting that certain people have to be sent away or are only given the exercises in a mitigated form. Another aspect of the same problem is very evident in the lives of the Brontë sisters, who gave most of their energy to the inner world and were correspondingly weakened in the outer.

It is true that a modern woman who faces her unconscious because her life is disturbed by knowing too little of her own mind or animus is in a very different position from the Brontës.

Nevertheless, it cannot be emphasized too much that the technique of active imagination should be used with the utmost seriousness or not at all.

Moreover, a relationship to the analyst, or to someone else who will understand and provide a hold in the outer world, is indispensable.

Perhaps fortunately, most of us have the greatest resistances to using it.

Very few people touch it unless they are forced to do so.

Most people think they are inventing the whole thing or else they are afraid of it from the beginning.

Some people indeed seem to use it with a sort of fatal facility; they can produce fantasies by the dozen without as far as one can see it having any direct effect on them at all.

This is probably because they do not give themselves actively to it and therefore it remains ineffective, both in a positive and negative sense.

The form of active imagination which Jung describes in the passages quoted above allowing one's "invisible partner" a voice requires a lot of practice.

One must learn, for instance, to put a question actively and then to be completely passive until the answer comes of itself.

After a bit, the answers are usually so far from what one could think of consciously, that the idea that one invents the reply disappears of itself.

But again it is dangerous if one takes the answers for gospel.

One must always try to find out who is speaking and, when the conversation is over, weigh it very carefully, like any conversation with another person.

In this way, it is my experience that one can learn things of the greatest value about one's animus, and also, of course, more than incidentally, about other figures if they appear; moreover, this method is the best one I know for really coming to terms with the unconscious.

One day, a woman who did a good deal of active imagination was talking to her animus, when to her great surprise he suddenly remarked: "You and I are in a most awfully difficult position.

We are linked together like Siamese twins and yet belong to totally different realities.

You know, your reality is just as invisible and ghostlike to me as mine is to you."

She admitted that she had never thought of that before.

She had naively assumed that he saw everything in our reality as we do ourselves.

In fact, some of his interference had given her the impression that he saw it a good deal too clearly and that this was why he could so frequently outwit her!

The woman then asked him: "But if our reality is so insubstantial to you, why do you so often interfere?"

He replied: "If you leave something undone, I am forced to intervene. But I can quite understand that in terms of your world it may often be beside the mark."

Jung has pointed out that when the animus interferes in our daily life, it is usually in a place where we have not given the matter our fullest conscious consideration, particularly where we fail in the realm of feeling.

But it seems to me that the remark about the two realities is very enlightening.

It shows us, for instance, that the animus is just as much in need of information from us about our reality as we are from him about his reality.

Moreover, just as he can help us in the invisible world of the collective unconscious so, evidently, we can help him in our reality.

We also see here why it was so dangerous for the woman with the animus she called Archibald to consult him about all the details of her daily life.

We find the same idea in another form in a most interesting series of dreams and fantasies which Emma Jung presents and interprets in the second part of her book on the animus.

This animus, which appeared in the first dream as a bird-headed monster with a bladderlike body, begins to lose its dangerous and destructive character in a dream where he is living on the moon as the ghostly lover of a human girl.

She must take him a blood sacrifice each new moon, though in between she may live freely on the earth as a human being.

As the new moon approaches, the ghostly lover turns her into a beast of prey and, as this brute, she is forced to bring the sacrifice to her lover.

Through the sacrifice, however, the ghostly lover himself is turned into a sacrificial bowl which, like the Uroboros, devours and renews itself.

In a later fantasy, this same animus, whose name interestingly enough is Amandus (literally, "to be loved"), entices the girl to enter his house, gives her wine and takes her into a cellar with the purpose of killing her.

The girl is suddenly seized with a kind of ecstasy, throws her arms round the murderer in a loving embrace which robs him of his power, so that, after promising to stand by her in the future as a helpful spirit he dissolves into air.

Emma Jung points out that the ghostly power of the moon bridegroom is broken by the blood sacrifice (i.e., by the gift of libido), and that of the would-be murderer by the loving embrace.

Since we are dealing as much as possible with the strictly practical side, we should try to translate this into terms of everyday life.

What does it mean to give libido and love to the animus? Mrs. Jung makes this very clear: it is giving him energy, time and attention, not only in order to get acquainted with him but also that he may have the opportunity to express his spiritual and mental nature through us.

When we give him libido and love, we consciously and intentionally place our faculties at his disposal in order that he may have the means of expressing the values of his reality.

In the first example, the girl is turned into a beast of prey.

This is a process that we can observe very clearly both in life and in analysis, as for instance when we spoil an analytic hour by getting into the animus and letting him twist everything until it is all just beside the point and we are offended, angry and so on.

When we go home, the animus goes on tempting us: the analyst should not have said this or that, he does not understand, he has a preference for so-and-so and probably she has poisoned him against us, and so on.

If we give in to these ideas, it will not be long before we are completely identical with our emotions, that is, with our passionate shadow who, in her turn, is identical with our animal nature.

The animus opinions have turned us into a beast of prey.

But if we admit and know that we let the animus catch us (in this case that we have lost the hour and made a nuisance of ourselves, if not worse), we suffer the penalty and thus, by our suffering, give the blood which can transform the animus.

It is essential in such a situation to realize that it was the animus and his opinions that spoiled the hour, against the wish of the conscious ego, or nothing at all will he gained.

The animus, it is true, will always turn the tables very neatly and if he fails in his endeavor to make a woman blame the analyst, husband or whoever it maybe he will attempt to throw the whole blame on the woman herself.

If she believes him, she will get into a state of inferiority which is just as destructive as her emotion and rage.

This blaming of a woman for all that he does himself is one of his best trump cards, for he thus binds her to his own existence and the thing for which she can really be blamed: failure to know her own animus.

In his untransformed state, we may always reckon with the fact that he is trying to get us back into the fold of Mother Nature, and to prevent any escape from the old order.

And we also are very reluctant to leave the false security which pervades an unconscious state of possession.

We talk a lot about love of freedom, it is true, but this love is inclined to be rather superficial and lukewarm.

We also love avoiding responsibility, particularly inner responsibility.

It is pleasant to be convinced that we know what to do, and no one is more convincing on this point than the animus, and if once we give up accepting his guidance unquestioningly we shall find ourselves in constant doubt.

Doubt is very laming to the young, but as Jung often remarked, in later life it is the beginning of wisdom.

Extreme certainty in the animus, indeed, is always a sign that only one side of him is constellated, for his real dual nature forms a most painful paradox.

Enduring this paradox is one of the chief ways in which we can give the ”blood" which

can transform the animus.

An experience such as mentioned above, when the animus has twisted what has been said until it is all just beside the mark, is often an excellent opportunity to begin a conversation with him.

We must keep an extremely open mind, however, for his logos principle is the direct opposite to relationship, and his interference, though quite wrong from our point of view, may be logical and even right from his.

These conversations, therefore, are quite as difficult as any conversation in the outer world and demand a total effort, for we must both see his point of view and stand firm in our own. Barbara Hannah, The Inner Journey, Page 118-122

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/gp/product/0919123899?pf_rd_r=A4KYHNFNRDNS9D97R9KW&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=97ee0599-e6ec-4589-a427-39306ea

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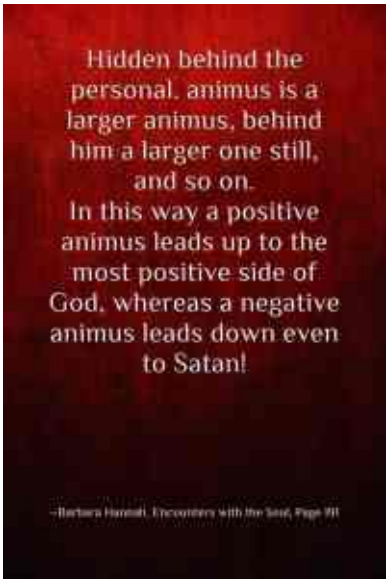
1.1.4 Hidden behind the personal animus is a larger animus (2021-06-03 13:54)

Hidden behind the personal animus is a larger animus

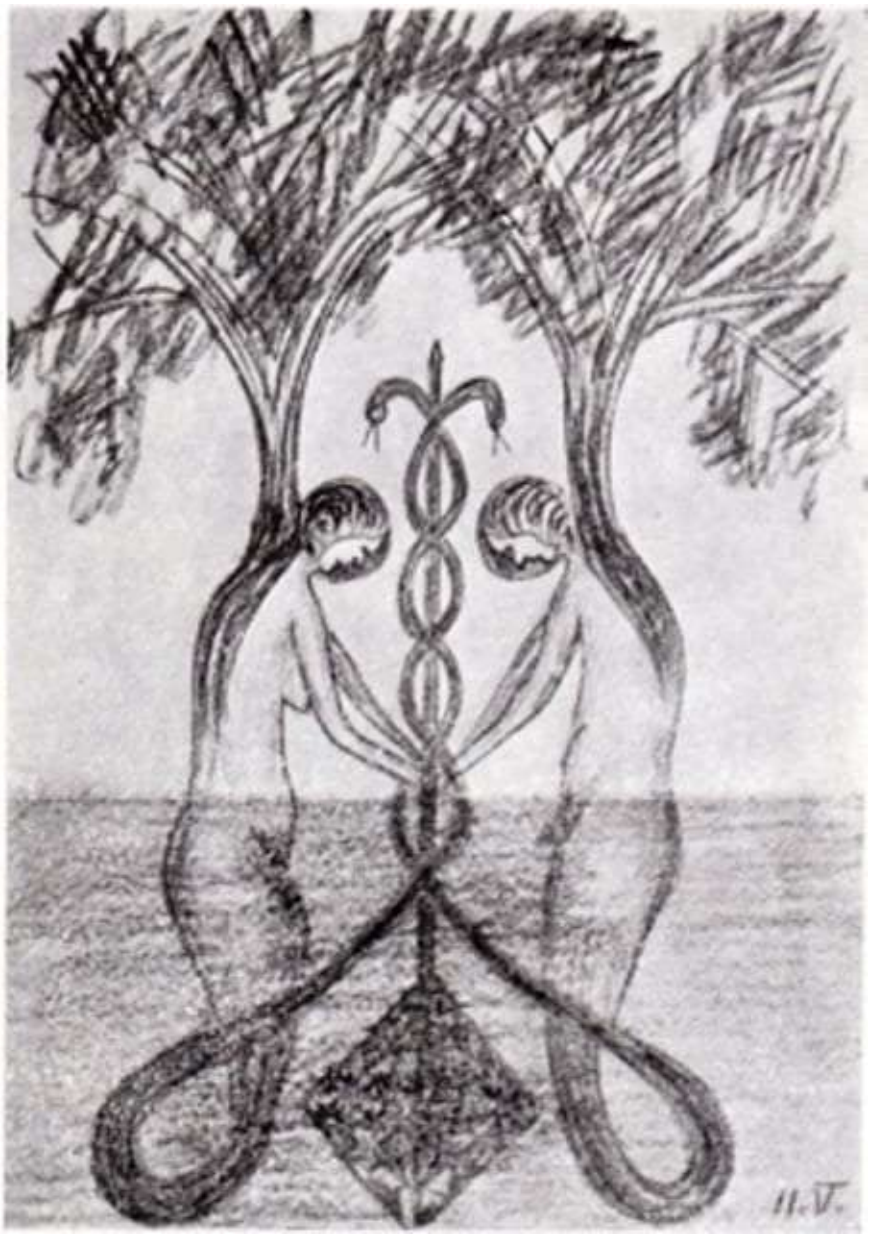
[1]Carl Jung Depth Psychology Facebook Group


Hidden behind the personal. animus is a larger animus, behind him a larger one still, and so on.
In this way a positive animus leads up to the most positive side of God, whereas a negative animus leads down even to Satan!

[2]Encounters with the Soul by Barbara Hannah

Hidden behind the personal. animus is a larger animus, behind him a larger one still, and so on.

In this way a positive animus leads up to the most positive side of God, whereas a negative animus leads down even to Satan! Barbara Hannah, Encounters with the Soul, Page 191



The black serpent coils itself— it has wound itself around my feet— I am held fast and I spread my arms wide. Salome draws near. The serpent has wound itself around my whole body, and my face is that of a lion.

Salome: Mary was the mother of Christ, do you understand?'
Jung: I see that a terrible & incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?'
Salome: You are Christ.
Jung: You, Salome, say that I am Christ?

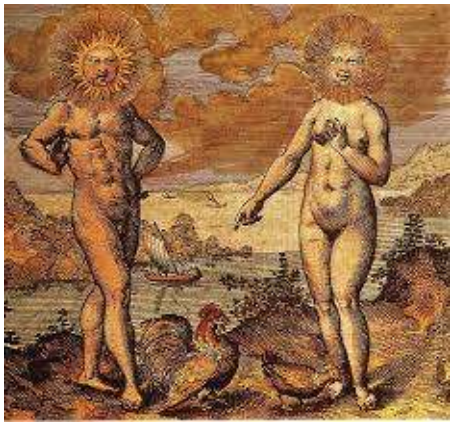
It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body spilling down the mountainside.

Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, 'I see light!' Truly, she sees, her eyes are open.

Jung's Anima is cured of her blindness.

C.G. Jung
Notes of the Seminars, 1925

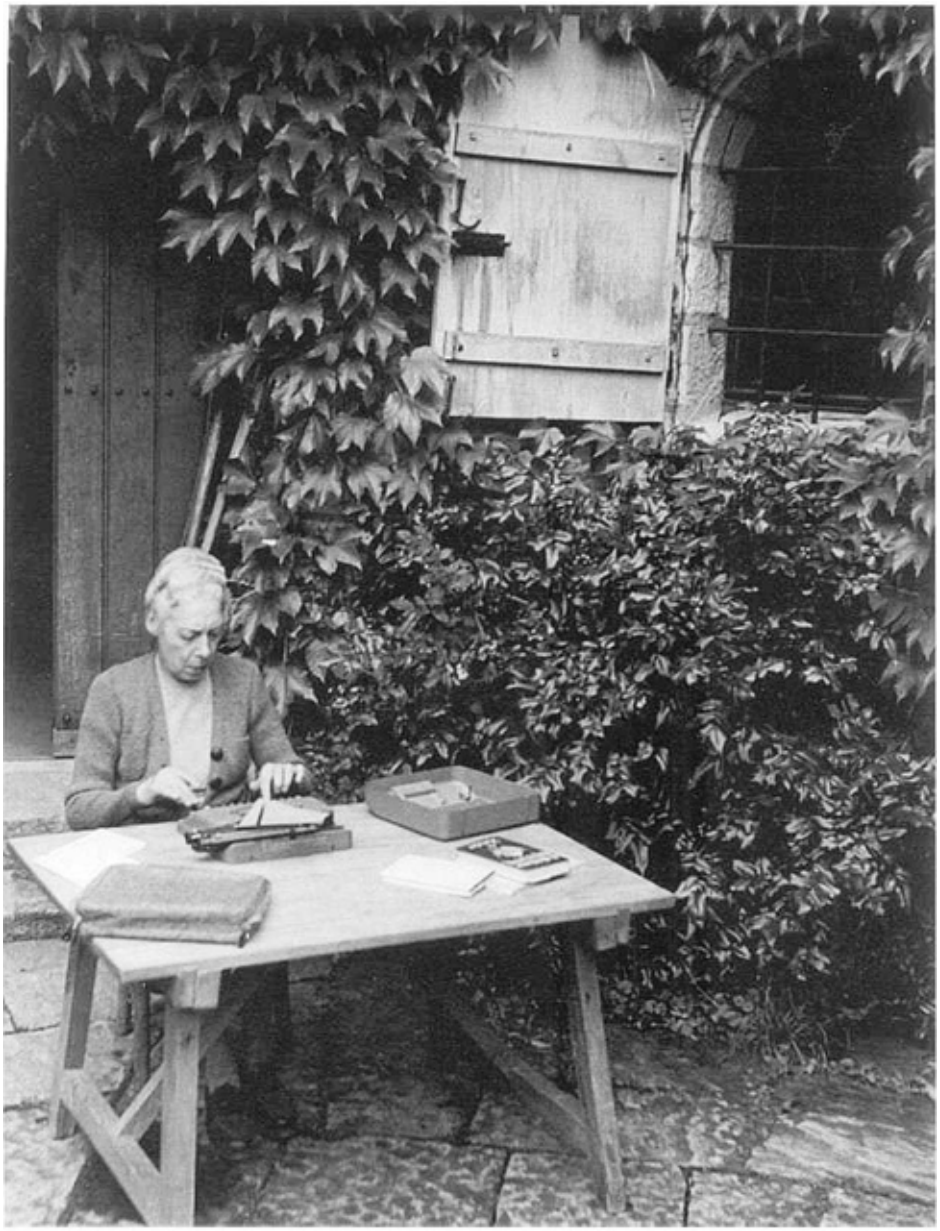
"No man can converse with an animus for five minutes without becoming the victim of his own anima."
Carl Jung
www.jungquotes.com
Artist: Peter Birkhauser



1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Encounters-Soul-Active-Imagination-Developed/dp/1630513504/ref=sr_1_1?dchild=1&keywords=Barbara+Hannah%2C+Encounters+with+the+Soul&qid=16

1.1.5 1. You must let Toni Wolff go. (2021-06-04 04:57)

You must let Toni Wolff go.



[1]Black Books

1. I. 22.

[I]. Here I am again. Speak, Oh my soul!

S. You have done your task for the day. Don’t drink too much wine. Don’t eat too much. Be moderate, since great work awaits you.

[I] . What are you always playing at?

S. I mean with the great work, the question of religion.

[I]. But you’ve got to tell me about this, so that the disturbance within calms down and I can sleep.

S. You mustn’t want to sleep too much, but stay awake, so that you perceive everything correctly.

[I]. Tell me about what I should perceive.

S. You should learn to look. You should look into it in yourself.

[I]. What should I look into in myself?

S. The thrice-holy Isis, who until now you have seen only in women.

[I]. How can I do this?

S. Through concentration on yourself, through due moderation, silence, prayer.

[I]. But you should say more. Why say nothing if you still want me to speak with you?

S. I can’t just yet.

[I]. Make an effort. I won’t let myself be cheated. If I act in earnest, you too should act in earnest.

S. I can’t, I don’t care.

[I]. Why then do you want me to come and talk with you? Out with it.

S. I must have you at hand, so that if I see something, it can be conveyed to you.

[I]. Have you seen something?

S. I have seen: a threefold house, a house with two wings.

There are two palms in the court and there is also a fountain there.

It is hot, where the house is and the people and their manner is foreign. It smells of oil.

It is African. It is not day and not night, but twilight after sundown.

There is one there at the window waiting and looking toward the north, where his friend went.

His hand plays with a golden ball and he looks like a prince.

He doesn't eat or drink, his nights are full of lonely dreams since his friend left him.

When will his friend return to him? When will he hear his friend's voice again and the explanation of the book, whose script he can't read?

It lies in the vaulted white room on the carpet in the middle and no one has entered the room since his friend left. When will he return?

[I]. I see, you are thinking of that dream of the divine youth, that I dreamed two years ago in Africa. What about it?

S. Didn't you want to learn Arabic? That's connected to it. Something in you longs to be back there. Do you know what it is?

It is being alone with yourself. You that you must reconquer, otherwise nothing will happen.

So you turn back to him, he will hear your voice again. And he must hear it again, otherwise he can't live and neither can you.

[I]. But who is he? Tell me!

S. He is a God, who can't exist without you and without whom you can't either. He must be reached again.

[I]. So show me the way.

S. Above all through being alone with yourself, then through reverence for the three.

[I]. What three?

S. The sun, the moon and the earth.

[I]. What is this riddlesome saying?

S. Not riddlesome. The sun is the masculine, the moon is the feminine, the earth is your body and he is the spirit that comes from above.

[I] . I don't understand the reverence for the masculine and feminine.

S. You revere the masculine in men, and the feminine in women.

These are the people who represent the masculine and feminine, and you are in the

middle.

[I]. But who are these people?

S. Those whom you live with.

[I] . Should I revere them?

S. Not revere, but treat them as bearers of the principles of honor.

You must let Toni go until she has found herself and is no longer a burden to you. Your friends should be no burden and you their donkey.

[I]. Is there something hidden in your vision that I don't see?

S. Yes.

[I] . What is it?

S. It is the threefold house, it lies therein. Didn't you think about buying a house in the south? What does that mean?

Sun, peace, beauty, these are the 3 parts. And 2 palms in the garden? That is you and your wife. And the fountain?

A source of love between the two. That is to be discovered. The God dwells in this house.

[I]. Can it lie in this shocking simplicity? Why then my errancy? Why my seeking?

S. The way to this house always goes through errancy, until the sins of the father have all been paid for.

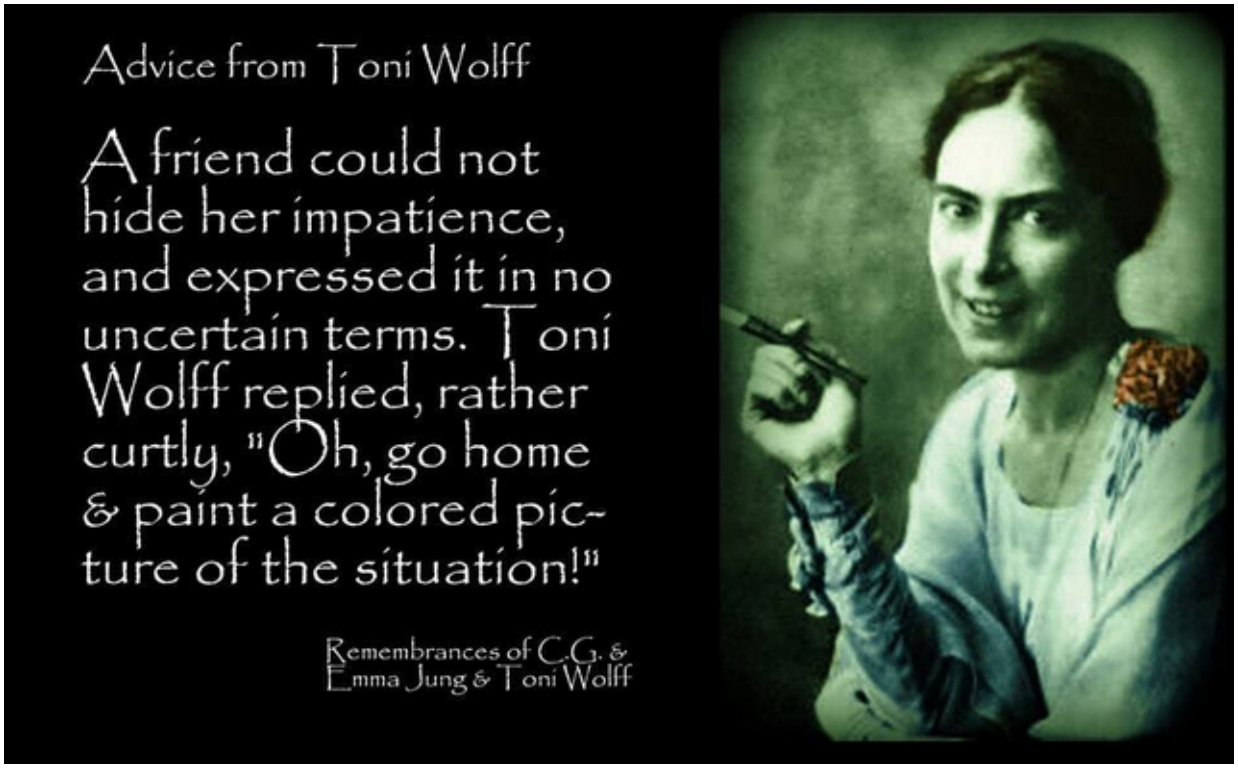
You have discharged your guilt down to the last penny. Now you should live with your friends, in peace.

[I]. And won't the devils disturb my peace?

S. They will try. But call me and I can scare them.

[I] . How gruesome. Are you really speaking the truth?

S. How can I do otherwise? This is the truth. The Black Books, Vol. VII, Page 211-213


Advice from Toni Wolff
A friend could not hide her impatience, and expressed it in no uncertain terms. Toni Wolff replied, rather curtly, "Oh, go home & paint a colored picture of the situation!"
Remembrances of C.G. & Emma Jung & Toni Wolff

Toni Wolfe

FIGURE 56
Toni Wolff dressed as Queen Nefertiti at a Psychology Club masquerade, ca. 1924.
"With that headdress on, Toni Wolff would be the image of that Egyptian queen" —Ruth Bailey
Courtesy of the Naeff family archives.

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[2]Carl Jung on Instagram

[3]Carl Jung Depth Psychology Blog

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=21L5MD6Y4YJO1&dchild=1&keywords=jung+black+books&qid=1610273515&sprefix=j
2. https://www.instagram.com/carljungdepthpsychology/
3. https://carljungdepthpsychologysite.blog/

1.1.6 My mother says, "there’s one!" Namely a ghost. (2021-06-05 03:16)

My mother says, "there’s one!" Namely a ghost.

[1]Black Books

16/17- Aug. 19.

Dreamt in Schmerikon: with my mother and many other unknown people in an unknown street.

There are 2 houses to the right, old dilapidated shacks, whose facade is completely pasted over with large yellow posters in many layers, like circus posters.

My mother suddenly steps back and says, "there’s one!" Namely a ghost.

I immediately think that she is truly hysterical to show off before other people with such things.

But immediately afterward I see how the façade of one of the houses suddenly moves and falls down into the street.

From this I see that the ghost had warned her that the house was about to fall on her head, if she went further.

I say to the people: "There you have seen it!" and go away.

One of them follows after me and says to me: "You now no longer need to help us further."

As if the appearance of the ghost had been enough to secure their belief in the paranormal and that was enough for them.

I have then limited my practice, which was necessary in any case, so I could concentrate my time on The Black Books, Vol. VII, Page 203 The Black Books, Vol. VII, Page 202-203

1. https://smile.amazon.com/gp/product/0393088642?pf_rd_r=DA1QCDGW6D7DGD7G0V4R&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8

1.1.7 Interview to Sonu Shamdasani by Emanuele Casale (2021-06-05 08:01)

Interview to Sonu Shamdasani by Emanuele Casale

[1]Interview of Sonu Shamdasani by Emanuele Casale

Interview to SHAMDASANI (by Emanuele Casale, psychologist)

Emanuele: Most of my questions are about your five years of studies and one of your works that I liked a lot, which is *Jung and the Making of Modern Psychology: The Dream of a Science*. I believe that this work should be used in every university of psychology and psychiatry, especially in Italy, because with this work you rewrote the history of psychology in the last century, giving new light to Jung and his contribution. In the book mentioned earlier, you considered a list of topics that Jung left to posterity, indicating them as the areas of research that analytical psychologists should have pursued through new studies and developments. Do you think they are currently carrying them out? For example, topics like the associative family models and complexes; collection, evaluation, and analysis of childhood dreams; psychical phenomenon in pre and post-mortem; compensatory dynamic of marriage; individual behaviour in the crowd. I'd like to know, in your opinion, how many psychologists are interested in developing these themes today.

Shamdasani: I approach this from a historical angle, so these themes were among Jung's recommendations in 1948 for complex psychology. I think when you look at it, what is striking is there's more work on these themes outside of analytical psychology; for instance, in fields such as parapsychology than in analytical psychology. So as to the level of work going on in each topic, I think you'd have to check the literary data bases and do a kind of research because it's not directly my focus.

Emanuele: Jung decided to call the institute that was opened in his honor by his closest collaborators "Institute of Complex Psychology", both to emphasize the distance from a possible and yet another and useless Jungian "orientation" (he despised this adjective), and to remember the importance of his complex psychology project. For this reason, I also decided to name my national blog *Jung Italia - Complex Psychology [Jung Italia – Psicologia Complessa]*. Today, particularly in Italy, I think that this project on complex psychology has been completely forgotten in terms of the development of research and training. In fact, we always hear about Jungian psychology instead of complex psychology, as if complex psychology would be just one among many psychological approaches. Complex psychology is an open building science. What do you think about this?

Shamdasani: One reason for Jung's change of the name of his field from analytical to complex psychology was—he thought analytical psychology did not properly capture the nature of his enterprise because it was too tied to the practice of analysis. Whereas, his main interest was in interdisciplinary science of complex psychology, which had applications to education and to psychotherapy, but was not a psychotherapeutic school. And what is striking is that that project pretty much got abandoned by most of his followers, even during his lifetime. So for instance, very quickly, the Institute in Zurich became, predominantly, almost solely an institute for the training of psychotherapists. So initially, people from other disciplinary fields were involved, such as the Nobel Prize for physics Wolfgang Pauli. However, none of the other people in the institution were interested in scientific research as Jung was, in researches such as sectioning dreams to look at the instance of archetypal motifs of dreams. So in that sense, the type of work that Jung was attempting to do—in which analysis is one component, an important component, but by no means the sole thing, he was proposing a general psychology—that project got left behind. So, in terms of whether people want to take it up or not—why not? I think it's certainly more interesting than what has happened to analytical psychology, which has largely become a clinical discipline.

Emanuele: What do you think about Herman Hesse, what kind of feeling do you have reading Hesse? Between Jung and Hesse, it has often seemed to me - even in their letters - that Hesse expressed some sort of resistance to Jung's psychology and analysis. Sometimes it seems that he agrees with Jung, and other times it seems that he rejects his views on particular subjects.

Shamdasani: It's a complicated question because there's a long history, and the positions of Hesse and Jung is the relation of psychology and literature—they evolve during that encounter. In a certain sense, there is an ambivalence, respect and ambivalence on both sides, which is what I found interesting to reconstruct, to look at the various phases of their relationship.

Emanuele: Have you ever met Ellenberger?

Shamdasani: No, I've never met him. I sent him an article and I got a very nice letter back after I wrote my first article. I just sent him a copy of my first article and I received a very nice letter.

Emanuele: Was Ellenberger important for your work?

Shamdasani: Yes, his work was inspirational for me personally, but also for opening up

the old field of dynamic psychiatry—to use his term—in the history of the field.

Emanuele: Some researchers affirm that the unpublished work of Jung is three times bigger than the published work. Would you kindly comment on this?

Shamdasani: At this point, the collected works of Jung were 18 volumes and a number of seminars in the Bollingen series. There was Nietzsche, the Zarathustra, the 1925 seminar, the visions seminars, and the Kundalini. Currently on the way—the Philemon Foundation has produced nearly, I think, about 10 volumes or something—in different sizes. In a few years time, when the edition of the *ETH Lectures* is complete, the Philemon Foundation would have done about 20 volumes. What is big in size is all of the volumes of the collected works, they were never less than 20 volumes. There are still over 100 unpublished manuscripts in Jung archives in the university. There are other important items in the family archives. There are—in terms of two-way correspondences—I think something like over 35.000 letters at the ETH Institute. This is two way. They're not all by Jung, and there are correspondence in other archives all over the world. So I don't know the exact size comparison, but there is still more unpublished than published.

Emanuele: Do you think that many of these unpublished letters will be published?

Shamdasani: Yes.

Emanuele: So your goal is to publish them. Do you think you'll be able to publish them all?

Shamdasani: I doubt it. It requires a lot of funds and support and this is the difficult par, finding people who are interested in supporting it. So we're just starting, we just launched a crowdfunding project to produce an addition of Jung's unpublished 1937 book on alchemy and individuation. In my opinion, it's the most important single item in the Jung's archive at the ETH, but we need a lot of funds to be able to edit it, translate it, and produce it.

Emanuele: Ok, thank you. Regarding the Black Books, I would like to know when—if you know, if you can say something about them—when they'll be published.

Shamdasani: About this time next year.

Emanuele: Next year? Wow.

Shamdasani: Yes.

Emanuele: Okay. This question is about Jung and reincarnation. In his last days, Jung changed his idea about reincarnation from an archetypical view to a more personal view. The drivers of this change were some dreams that he had and a few dreams of children that he had studied. There's some very interesting proof regarding this, it comes from the Jungian analyst Roger Woolger and is found in the book "The secret of other lives": a friend of Woolger went to Jung's house in Zurich, where he was welcomed by one of his daughters. She said that Jung wrote a lot about reincarnation in his autobiography, but the book had been reworked by family members and curators to exclude these passages on the subject. So Jung's daughter brought Woolger's friend to a room where he kept the original manuscript of "Memories, Dreams, Reflections" in a showcase and showed him the passages and all the sentences

where Jung spoke about reincarnation. What can you tell us about this?

Shamdasani: First, I don't think there was a major shift in Jung's views on reincarnation. I think that he was convinced of life after death for quite some time. And it's certainly true that there were sections on reincarnation in the unpublished manuscripts, in the unpublished protocols from *Memories, Dreams, Reflections*, which I'm currently editing for publication. So for instance, the speculations that Tony Wolff was likely to be reincarnated soon because she had to complete her further development. Whereas his wife, he felt had reached a further stage in her development and was less likely to reincarnate soon.

Emanuele: There are a lot of written texts about the theme of reincarnation that you're working on and that—

Shamdasani: No, not writings, these are the interviews, the notes of the interviews between Aniela Jaffé and Jung, where there is more discussion of the issue.

Emanuele: All right. A few final questions. When did you read the Red Book for the first time? What did you think?

Shamdasani: I first found a transcription of the first two books and part of the third book in 1996. And at that stage, it seemed completely different to what one had been lead to believe by the mist and legends around it. So I stopped trying to understand and started translating it as a way of just entering into the text.

Emanuele: I'd like to ask you about the process that you went through to succeed, because you did a work on this—it was perfect, a very beautiful piece of work. And I think that it changed the idea about Jung quite a lot. It also took a very long time because it's difficult to translate from language to language, but you translated not only from language but also from image, so you did a wonderful job.

Shamdasani: Yes, thank you.

Emanuele: Translation is a difficult task in general, but it is especially true in the case of the Red Book because of its complexity and length. Moreover, your translation was not just translating from a language to another, but also translating from images. Did this work change your relationship with language, with words?

Shamdasani: I wouldn't say it changed my relation with the words. I'm not a professional translator and I found the work of translation fascinating and instructive. I consider it a privilege to work with professional translators and to learn something of their art. I collaborated with Mark Kyburz and John Peck, and I also continued working with John Peck on the translation of the Black Books in collaboration with Martin Liebscher. And it's been a very rich experience. It was just a translation, but I find that with translation you enter into a focus on the word, on the sentence. It's like taking a minute magnifying glass to the text, in terms of how do you understand this and how do you render it into another language. It's like transcribing music from one instrument to a different instrument.

Emanuele: A personal question about Jung. Have you ever dreamt about Jung?

Shamdasani: Yes, many times. Well, one dream that comes to mind is—when I was

working on the Red Book, I dreamt that Emma Jung was still alive, and so I thought of asking—I was going to ask her what she thought of the Red Book. And I remember waking up and thinking, "That's a very interesting question". I still think it is a very interesting question, imagining what her view of this was.

Emanuele: Thank you. A last question about music. But first let me ask you—someone says that this book is like a *Bildungsroman* because it's a description of a transformation, of a change. Do you agree with this kind of definition?

Shamdasani: I think Jung would not have not used the word *Roman*. It was one possibility of writing a *Roman*, but he decided not to.

Emanuele: These days, it is possible to find many books that talk about the Red Book. What do you think about the number of these books—in Italian, in English, or other languages—from commenters and critiques on the interpretation of the Red Book?

Shamdasani: I am glad if people study the work and there's a lot that needs to be studied. I personally don't follow the secondary literature. Sometimes I see or hear something about it, but I am more engaged on different things. In a way, the Red Book and the Black Books are part of one continuous unpublished corpus. It's like when you have the Black Books together with the Red Book on the table, then you can say "Okay, now we can eat".

Emanuele: Okay, because just the Red Book is not enough.

Shamdasani: It's enough to study the work, and it's important because it's a work in its own right. But the questions that interest me most are when you take all of that and look at it altogether.

Emanuele: Because it's more complete—it gives a wider vision, a bigger picture.

Shamdasani: Yes.

Emanuele: In your book with Hillman you wrote, "I can say that the younger brothers don't live in peace and I don't mind, I think differently from them. With Jung, I have the feeling that the end never comes. There is something limitless in him". Do you believe that your work embodies an impersonal component or an impersonal karma? I have in mind the Hermetic cycle that Hesse mentioned to Serrano.

Shamdasani: As to what my work means, I have no clue—I have no idea. I just have to live it and elaborate it.

Emanuele: Let me ask you—if any, which is the image you like the most in the Red Book?

Shamdasani: You know, there's an interesting question, it's when we were discussing the cover. And the editor, Dumas—who's a great editor— he said: "Look, I hate to say it, but none of these images on their own are sufficient to put on the cover, they're not stand-alone images". In a way, he's saying that what's most striking is the ensemble, the combination of text and image rather than one—there's no one image that stands *pars pro toto,* for the whole". So he was going to argue with the marketing department that this was a book of

images without an image on the cover. It was not an easy argument. The designer, Larry Vigon, had done a lot of rock album design of many famous artists, and the model he had for this was the Beatles' *White Album*. And he actually wanted a red-on-red, which I think would have been great. But I think, in a way, Dumas wanted the gold, and I think it's more in keeping with what Jung wanted rather than the Beatles.

Emanuele: A very last question. In the book you wrote with Hillman, there's a sentence that I liked a lot which says, "In my pantheon, music has a more important place than psychology". I'd like to know more about this sentence.

Shamdasani: I spend many hours a day listening to music, I do a lot of my work while listening to music. And when I'm not listening to music, the image of a jukebox is often playing.

Emanuele: Okay. A curiosity. In the Jung Garden, there was a tombstone that Jung created for Tony Wolff. It was removed, probably, because the family didn't like her. I was wondering where the tombstone could be. Do you know why it was removed and, maybe, where it can be found?

Shamdasani: I know, but this is not for print. So, my understanding is that it was removed by Franz Jung, but it's sitting in the family archives so it's there in the basement somewhere or something, but that's not for print because that's from the family members, so it's indirect information. But don't worry, it exists.

Emanuele: Okay, thank you. A final question—why was the family against publishing the Red Book and the Black Books, and how did you convince them?

Shamdasani: When I started discussing the Red Book in 1997 with the family, at that stage, no one that was living had read the Red Book—they did not know what was in it. And Ulrich Hoerni who was, at that time, managing the estate, he told us, the relatives, that they should think about what to do with this. So that then began a negotiation which lasted 3 years. And it was more the case that when the issue was considered, there was no reason not to publish it. The copy of the Red Book was clearly in the bank vault, but what the family didn't know was that Jung had the work transcribed and given copies to his friends and associates. Second, it was clearly a work intended for publication, although he did not publish it. And it was—as I argued—this was the basis for the later collected works. And so, it seemed to be wiser to produce a proper scholarly edition rather than to allow the work to somehow stick into the public domain in an unauthorized form at some point. So in a way, there was no reason, when you considered it—it hadn't been considered, except I would say there was an attempt, in the 1970s—William McGuire made a request to publish it, and that was denied. But this is a situation where William McGuire hadn't read the book, so it's a bit hard to enter a proper discussion when you don't know what's in it. So for instance, when I began the discussions with the Jung estate, they asked and said, "Well, what's it about, what's in it?" Which was in a way a very sensible thing to do, "Let's look at what this is all about before considering what to do with it". And with the Black Books—I started studying the Black Books in 2001, and it was essential for my understanding of the Red Book. And I took up the question with the editor Norton just after the Red Book had been published, and he said to me, "What do we do now, what's next?" "How about the Black Books?" And then we started a discussion which lasted I think about two years or so, something like that. And they agreed to the publication. And it was a more straight-forward discussion, absolutely, given the success of the Red Book.

Emanuele: Okay, so we're done. Thank you.

1. https://translate.google.com/translate?hl=en&sl=it&u=https://www.jungitalia.it/estratti-inediti/emanuele-casale-admin/&prev=search&pto=aue

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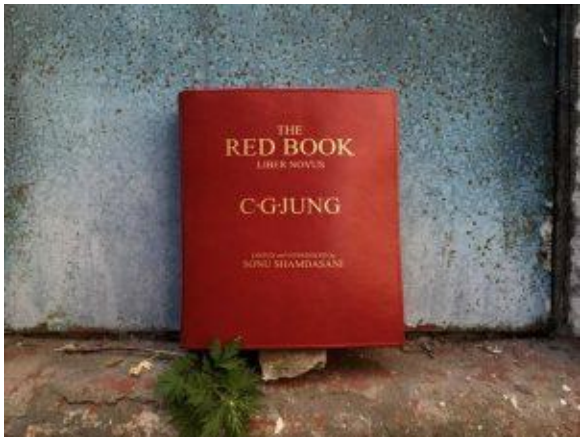
1.1.8 Nietzsche's Zarathustra, Jung's The Red Book, "Visionary Works (2021-06-06 04:08)

Nietzsche's Zarathustra, Jung's The Red Book, "Visionary Works"

[1]Carl Jung Depth Psychology Facebook Group



[2]NIETZSCHE'S ZARATHUSTRA, JUNG'S THE RED BOOK, AND "VISIONARY" WORKS

1. https://www.facebook.com/groups/56536297291/
2. https://core.ac.uk/download/pdf/79617516.pdf

1.1.9 Immaturity of man must enter into all our calculations. (2021-06-06 04:12)

Immaturity of man must enter into all our calculations.

[1]Practice of Psychotherapy

Moreover, the common weal is best served by independent personalities.

Whether man today possesses the maturity needed for such a decision is another question.

On the other hand, solutions which violently forestall natural development and are forced on mankind are equally questionable.

The facts of nature cannot in the long run be violated.

Penetrating and seeping through everything like water, they will undermine any system that fails to take account of them, and sooner or
later they will bring about its downfall.

But an authority wise enough in its statesmanship to give sufficient free play to nature—of which spirit is a part—need fear no premature
decline.

It is perhaps a humiliating sign of spiritual immaturity that European man needs, and wants, a large measure of authority.

The fact has to be faced that countless millions in Europe—with the guilty complicity of

reformers whose childishness is only equalled by their lack of tradition—have escaped from the authority of the Church and the patria potestas of kings and emperors only to fall helpless and senseless victims to any power that cares to assume authority.

The immaturity of man is a fact that must enter into all our calculations. Carl Jung, CW 15, Para 227

1. https://smile.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?dchild=1&keywords=jung+vol+16&qid=1614194298&sr=8-1

1.1.10 Erich Neumann was less willing to excuse Toni Wolff's behavior. (2021-06-06 04:18)

Erich Neumann was less willing to excuse Toni Wolff's behavior.

[1]Jung-Neumann Letters

Wolff’s letter is missing.

Neumann replied to her writing that her letter had triggered “a prompt and so sharp a reaction

[…] that I thought it better to hold back my reply and to wait.

[…] I am convinced that if your letter had been spoken and not written that my reaction would have looked different, but in any case you will understand that the Zurichers’ reaction to

my Mystic lecture and to the ‘Ethic’ have triggered my surprise and anything but my pleasure” (undated letter, Wolff and Neumann)

He hoped that a personal conversation in Zurich would clear out further misunderstandings.

Wolff responded in a letter on 27 July 1949 defending her position:

“I just do not know if there is any point in talking any more about the Ethic. I wrote everything to you that I have to say.

Evidently you have mixed me up with all the other.

I was not even at Ascona last year, I have nothing to do with the publication of your book, I am just a regular lecturer at the Institute and, otherwise, other ladies make the decisions.

Also, I told everyone I am on personal terms with [you] that is my view that your book should be accepted as a publication of the Institute.

I hope you still remember that I am one of those who recommended to you that you should even publish the ‘Ethic”’ (Wolff and Neumann [NP]). Jung-Neumann Letters, Page 288, fn 465

In the case of Toni Wolff, Neumann was less willing to excuse her behavior.

At the beginning of April 1949 she wrote to Neumann that his ethical concept would not belong in the theoretical framework of depth psychology (see 76 N, 6 April 1949).

Neumann interpreted her letter as the manifestation of hostile sentiments toward him in Zurich.

He replied to her expressing his disappointment in a harsh and unambiguous manner.

In an unusually defensive way Toni Wolff justified her critique of Neumann’s book: I do not know if it is of much use to talk once again about the “Ethic.”

I did write to you everything that I needed to say.

Apparently, you have indeed mixed me up with everything else. I was not in Ascona last year, I have absolutely nothing to do with the publication of your book, I am a completely ordinary lecturer at the institute, and besides other women make the decisions.

I also have told every one I know personally that your book should be accepted as a publication of the institute.

You, hopefully, remember that I was one of those who advised you to publish the Ethic.

But I have to confess once again that I am unable to read a manuscript equally critically as a printed book. And it was important to me, with regard to the English translation, to revise certain critical passages.

I know England pretty well, and it was only in your interest. Why should I then make all this effort to go into such detail?

It was quite some work. It is a shame that the Ethic came out first. Thus it became, in a certain way, almost too important.

Finally, Neumann and Wolff found a way to reconcile, and when Toni Wolff died in 1953 Neumann wrote a moving letter of condolence to Jung, which gives an insight into the important role that she had played in the lives of both Erich and Julie Neumann. Jung-Neumann Letters, Page 337-338

1. https://smile.amazon.com/Jung-Neumann-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721

1.1.11 The point of the vernal equinox went in historical times. (2021-06-06 04:24)

The point of the vernal equinox went in historical times.

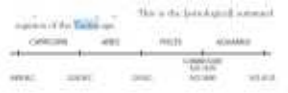
[1]Carl Jung Depth Psychology Facebook Group

[2]Children’s Dreams Seminars

Professor Jung: Yes, he could still be devoured by this giant snake, but the herb he can eat himself.

This magic herb also plays a role in the Epic of Gilgamesh. Gilgamesh is seized by the fear of death, and seeks immortality by walking the path of the sun and going through the gate of the Scorpio giant. This is the [astrological] autumnal equinox of the Taurus age.

Here we have a portrayal of the zodiacal signs through which the point of the vernal equinox went in historical times.



As you can see, from the fourth to the second millennium B.C. the point of the vernal equinox went through the sign of Taurus, and then entered the age of Aries.

About from 600 to 350 B.C. there were the light stars of the head of Aries.

It is the age of the great philosophers all over the world: Heraclitus, Empedocles, Thales,

Buddha, Lao Tse, and Confucius.

Around 125 B.C., the age of Pisces began, coinciding with the beginnings of Christianity.

As early as the first century, the concept of the Antichrist also came into being, referring to the second fish.

Our age falls in the era of the second fish, it is the anti-Christian age.

The time of the French Enlightenment coincides with the beginning of the second fish.

Voltaire's écrasez l'infâme is characteristic of that time. Between these, there is the so-called commissure.

The Renaissance falls into that transitory period, the expansion of the conception of the earth, the discovery of the earth.

America is discovered, a Reformation is made, the power of the Church is shaken by the great schism.

This is the first blow to the specifically Catholic attitude, although that era is still under the imprint of Christianity until the Enlightenment.

From the Enlightenment onward, the erosion of Christianity as such starts, and the goddess of reason is enthroned.

Now the Antichrist threatens to invade the cultural world.

These zodiacal signs are symbols that have been projected onto the sky from times immemorial, and probably reflect the structure of

the unconscious.

The saga of Gilgamesh still stems from the end of the Taurus age, and was only later cast into a literary form.

It was found in the library of Sardanapal, or Ashurbanipal (668–627 or 626 b.c.), written on brick slabs.

It is the myth of the natural hero who takes the path of the sun to unearth the secret of immortality.

He goes through the columns of Heraclitus, and in the land of the West finds the old ferryman Utnapishtim, who had traveled the waters of death, and, therefore, came to live among the immortals. He tells Gilgamesh the secret.

He says:

“Gilgamesh, you have struggled hard and suffered many a hardship. What can I give you so that you can return to your land?

I will tell you a secret, of a hidden magic herb I will talk to you.

The herb looks like boxthorn and grows deep down in the sea, its thorn is like the spine of a porcupine, it blossoms in the freshwater sea far away.

If you can lay your hands on this herb and eat of it, you will find eternal youth and life.”

This is a wonderful description from ancient times. So here you have the magic herb.

It is an herb with healing powers, a power that will heal forever.

It is the so-called panacea, a cure-all, the elixir vitae, the quinta essentia.

At the same time it is also the herb that helps the adept to produce the lapis philosophorum.

The herb is called lunaria or lunatica; it grows on the mountain Mambracus or Mambraces, like the stone for which one should also always look on high mountains.

Participant: Does it have a meaning that the magic herb of our dream is growing on the prairie?

Professor Jung: Yes, there is a connection between the herb and the prairie. The prairie is the desert that starts to turn green.

Where the son of the gods, or the daughter of the gods, touches the earth, so to speak, the earth becomes green.

That is why the verdant prairie indicates the imminent appearance of healing; and the green, the benedicta viriditas appears.

What would you say about that herb? What does it mean to the dreamer?

Participant: An herb has grown that bails out the dreamer.

Professor Jung: His mood is desperate. He is overwhelmed by the snake; it entwines him and threatens to asphyxiate him.

It is constantly demonstrated to him that he is completely powerless. Now the dream says: “There is a magic herb, a medicinal herb.”

As we can see, it is no coincidence that the herb appears in this third dream. It is connected to the snake that appeared before.

The snake is the healing snake that prepares for the idea of healing.

In the second dream, we have related this snake to the Mercurius of the ancient alchemists.

The serpens mercurii is the demon living in the middle of the earth.

By the transformation, this serpens mercurii is turned into the magical herb, or the herb transforms him; he then becomes the green lion in which

Mercurius disappears. The lion represents the solution in the divine water. This is also the healing water.

In our dream, the medical herb grows under a stone that is, so to speak, transparent.

According to the alchemical sources, one of the constant qualities of the stone is the diaphanitas. Carl Jung, Children's Dreams Seminars, 218-221

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?crid=2NNZ5ZZN6O1FC&dchild=1&keywords=jung+childrens+dreams&qid=162

1.1.12 Mandalas occurred throughout the world in various religious traditions. (2021-06-07 04:12)

Mandalas occurred throughout the world in various religious traditions.

[1]S.W. and C.G. Jung mediumship, psychiatry and serial exemplarity

S.W. redivivus

In 1907, in The Psychology of Dementia Praecox, Jung revisited the case, describing it now as one of hysteria.

It was cited in tandem with Flournoy’s Hélène Smith (also presented here as hysteric).

After studying with Janet, and starting his engagement with Freud’s work, the interest in

the psychopathic inferiorities made way for hysteria (Jung, 1907: §10).

Jung noted that in his 1902 study he had based himself on Flournoy (Jung, 1907: §58n).

This pairing was coupled with a wider hermeneutic move, in that Jung was in effect transferring and applying the psychogenic model which he had developed in his analysis of S.W. to dementia praecox.

The dementia praecox patient was modelled on a medium, and delusional systems were interpreted in a similar manner as analogous to S.W.'s spiritualistic romances.

Five years later, in Transformations and Symbols of the Libido (1912), Jung now presented the case of S.W. as an exemplar of his new model of the emergence of the primordial images from the phylogenetic unconscious, which he would later call the collective unconscious.

He noted that it was in his work, 'at a time when I had not yet understood the nature of psychoanalysis', that he discovered what unconscious fantasies are like, and how removed they are from what a girl of this age would outwardly show (Jung, 1912: §95).

Jung now wrote that in the seances, she presented far-reaching fantasies of a mythic nature, seeing herself as the racial mother of countless generations.

Jung went on to claim that, if one left aside her poetic cast, there are elements that are probably in common with all girls of her age, since the unconscious is infinitely more common than individual consciousness, since it is the condensation of what was historically the average.

Now, his emphasis was no longer on her personal psychology, but the collective levels revealed in her fantasies.

From 1913 onwards, Jung embarked on an extended period of self-experimentation, in which he attempted to study the collective dimension of his own fantasies.

The main method which he used – provoking fantasies in a waking state, and entering into dialogue with the figures who appeared – directly recall his earlier experiments with Helene Preiswerk, with the difference that now Jung was his own medium (Jung, 2009).

A critical development came in 1916, when he painted a work entitled the 'Systema munditotius (system of all the worlds)' (Jung, 2009: 364).

This represented the symbolic cosmology which he elaborated in his contemporaneously written text, the 'Septem Sermones ad Mortuos (Seven Sermons to the Dead)', cast in a neo-Gnostic style (Jung, 2009: 364ff.).

The painting has some affinities with S.W.'s depiction of the forces of the universe. In late summer and early autumn 1917, he drew a series of circles in pencil in his army notebook, which he later painted in the calligraphic volume, Liber Novus (Jung, 2009: 361ff.).

He later called these circular depictions 'mandalas', borrowing a term from Tibetan Buddhism.

He came to conceive the mandala to be a representation of the ‘self’, which he later defined as the totality of the personality and the central archetype, whose symbols are indistinguishable from those of the Godhead (Jung, 1950: §627ff.).

He considered the realization of the self to be the goal of the process of development, individuation, in which he had been engaged.

For Jung, mandalas occurred throughout the world in various religious traditions.

.They also occurred spontaneously in dreams and in certain states of psychological conflict.

Though not explicitly stated, it is clear that he would have regarded S.W.’s diagram as an example of a mandala and indeed, the first with
which he had been preoccupied.

In 1921, in Psychological Types, he again cited the case of S.W. as a ‘detailed example’ of the prospective tendency of the unconscious which Maeder had spoken about, ‘which playfully anticipates future developments’ (Jung, 1921: §701n).

In 1925 Jung presented his most extended reworking of the case, in the course of an account of his intellectual development. He commenced by stating that his whole interest in psychology began with this case (Jung, 1925/2012: 3).

He noted that in hypnosis she would enter a trance, during which various personalities manifested themselves, and he found that he ‘could call by suggestion one personality or another. In short, found I could have a formative influence on them.’ (p. 3).

The language suggests that Jung was conducting hypnotic experimentation, à la Binet or Janet. He continued: ‘I began to study the literature of spiritualism but could find no satisfaction there.’ (p. 4).

As we have seen, the contemporaneous record suggests that initially, far from being distant, Jung was quite taken by spiritualistic literature.

He then turned to turn to the works of Schopenhauer and von Hartmann for illumination.

He found his first explanation of what was taking place through his reading of Schopenhauer, namely that personifications were the result of the image-forming tendency of the Will, or what Jung would later term the libido.

This led him to the conviction that the unconscious material had a tendency to ‘flow into definite moulds’ (p. 5). He parenthetically added that ‘at this time I thought that after all there might be ghosts’ (p. 5).

In essence, Jung was attributing his later conception of the purposive tendencies of the unconscious to his observation of S.W.

However, he now saw that he had overlooked ‘the most important feature of the situation’, which was that she had fallen in love with him (p. 6).

The implication here is that she had produced the material in an effort to please Jung, providing him with what he was looking for. In effect, this was taking up Flournoy’s observations in his follow-up study on Hélène Smith (Flournoy, 1902: 113).

Jung now proceeded to present a reading of her case in the light of his post-1917 theories of the individuation of the personality, developed after his own extensive self-experimentation.

In effect, this formed his first public ‘clinical’ example of the process of individuation.

He noted that her family had declined from its patrician status, and she now found in Jung all the aspects of life which she craved, and tried to express the best of herself in the trance personage.

Her cheating forced her back into reality, and she then went to Paris and became a dressmaker.

This transformation was itself ‘an example of the psychological law that in order to advance to a higher level of development, we have to commit a mistake which threatens to ruin us’ (Jung, 1925/2012: 6–7).

Her subsequent development now became seen as exemplifying some of the typical features of the individuation process.

The milieu she lived in was too narrow for her gifts, so as a consequence her unconscious compensated for this by presenting the opposite, in the form of very important personages.

The tension between these two aspects became the basis of the mediatory or transcendent function. The figure of Ivenes was a symbol of this, as a resolution of the conflict of opposites.

In 1933, Jung began a series of lectures at the Swiss Federal Institute of Technology, which were to last for many years.

In his first semester, he presented a history of psychology.

After starting in a conventional history of ideas approach, he changed tack midway through, commenting:

History, as you know, has always chronicled individual lives and psychologies, particularly of outstanding persons and ‘great men’; and among these, the ‘men of action’ have predominantly attracted the interest of psychological historians.

But there exist also other personalities besides such ‘men of action’ – ‘psychic’ people, people marked by their inner experience.

They stand out much less, and yet we possess authentic historical sources about them, and find them in a place where we would have hardly thought to encounter them: in the lives

of the saints, the Acta sanctorum, in the court records of witch trials, and later in the miraculous accounts of stigmatised individuals and of somnambulistic persons.

By the late eighteenth and
the early nineteenth century, a fairly copious literature had emerged on these strange personalities. (Jung,
1933–4: 24)

Decades before Ellenberger, Jung himself was highlighting the role of patients in the history of
dynamic psychiatry.

He then proceeded to devote six lectures to an analysis of Kerner's Seeress of Prevost, followed by three lectures on Flournoy's From India to the Planet Mars.

This attests to the significance these works had for him.

As we have also seen, when considering these books, his own somnambulist, S.W., was never far from his mind.

On three further occasions, Jung returned to the case of S.W. In 1935, in his Foreword to the second edition of his book,

The Relations between the I and the Unconscious, he wrote that the idea of the independence of the unconscious, which distinguished his views so radically from those of Freud, came to him in 1902, when he was studying the psychic history of a young somnambulist, referring to his dissertation (Jung, 1935: 123).

In 1939, in his paper 'On rebirth', while discussing the enlargement of the personality, he noted that personality is seldom at the beginning what it will be later on.

The three examples he cited were Nietzsche's encounter with Zarathustra, Paul at Damascus, and the Islamic legend of the meeting of Moses and Khidr, swiftly adding that there were more trivial cases to be found in case histories and courses of healing of neurotic patients (Jung, 1939: §216ff.).

Of these, he tellingly singled out the case of S.W., noting: 'I have discussed one such case of a widening of the personality in my inaugural dissertation.' (Jung, 1939: §219n.).

Four years later, he wrote in conclusion to the fifth edition of his book, On the Psychology of the Unconscious: 'Just as the Breuer
case … was decisive for Freud, so a decisive experience underlies my own views … For one who knows my scientific production it will not be uninteresting to compare this forty-year-old study with my later ideas.' (Jung, 1943: §199).

S.W. was refigured here as Jung's own 'Anna O.'.

In the late 1950s, Jung undertook a series of biographical conversations with his friend and colleague, the English psychiatrist E.A. Bennet, who recorded the following remarks Jung made about S.W. in 1957:

Ever since his experience with the mediumistic girl he had regarded the psyche as an objective phenomena with its own autonomous laws ... Here he got his first glimpse of the fact that there was another world (the unconscious) which had a life of its own quite apart from the life of consciousness. The girl, in her trances, was living ahead of her actual age of fifteen-and-a-half, and from this he concluded (later) that the unconscious was timeless – all her life was there already. (Bennet, 1982: 93)

Some of Jung's retrospective statements serve to 'back-date' his later conceptions, suggesting that he had already empirically observed and come to them then.

They should be taken carefully, as they can also be read as pointing to the significance of Jung's early theoretical presuppositions on his
later work: be it his mix of spiritualism, vitalism, idealist philosophy and Romantic animal magnetism in the late 1890s, or the synthesis of the subliminal psychology of Flournoy,

Myers and James with the abnormal psychology of Binet and Janet, which framed his analysis in 1902.

At the same time, it is clear that his experience in the seances, which led him to turn first to philosophy, and then to psychiatry and psychology, opened up the possibility of a fruitful connection between 'clinical' observation and experimentation and philosophical and psychological speculation, an interface which he was to explore for the rest of his career.

In subsequent decades, Jung continually returned to his seances with S.W., reworking the case as an exemplar of his evolving theories.

It is as if, to establish their worth, these theories had to be continually 'retested' on his original case, which continued to haunt him.

However, the psychological reworkings which Jung presented in his scholarly writings may not have been the end of the matter.

At some stage, Jung became convinced of the post-mortem survival of bodily death, and hence of the possibility of communication from beyond the grave, as well as of reincarnation (see Shamdasani, 2008).

One wonders whether this may have led him to ponder anew the question of the veridicality of some of her communications from the 'dead', and of their intertwined past lives. Sonu Shamdasani,'S.W.' and C.G. Jung: mediumship, psychiatry and serial exemplarity, Page 287-299

1. https://www.semanticscholar.org/paper/%E2%80%98S.W.%E2%80%99-and-C.G.-Jung%3A-mediumship%2C-psychiatry-and-Shamdasani/f8903421e053f23da9d64b27d885984c944083dc

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Jung and religion by Ann Belford Ulanov

[1]Carl Jung Depth Psychology Facebook Group

[2]The Cambridge Companion to Jung

Jung noted that for centuries the symbols, rituals, and dogmas of religions, east and west, gathered the psychic energy of individuals and nations alike into traditions that bore witness to life’s meaning and acted as underground springs nourishing different civilizations.

What religious symbols symbolize, however, is the God who escapes human definitions.

With the shock of the world wars and brutal inhumanity, for many people in the twentieth century, the collective containers of religious symbolism no longer channeled their psychic energy.

As a result, many felt uprooted from religious traditions and the symbolic life that put them in daily touch with a sense of transcendent meaning at the center of life.

Now in the opening years of the twenty-first century religion again takes a dominant place in the clash of civilizations, thus underlining

Jung's perception of the inescapable importance of religious experience that channels psychic energy into individual and communal forms.

Called or not, Jung holds, God will be present, and if not God, then what we substitute in that central place.

Afraid of becoming unanchored, we create religious, political, and sexual fundamentalisms to keep us close to the reality the religious symbols once conveyed, but at the price of persecuting those who disagree with us as.

Or we can just drift far away from the life-giving waters of religious experience, confined to humdrum carrying on, without joy or purpose.

Then we feel afflicted by a deadening malaise, unable to effect healing measures against rising crime, ecological depredation, and mental illness. A sense of hopelessness seeps in, like a rotting damp.

These sufferings, as Jung sees them, can be traced to the failure to secure any reliable connection to psychic reality that religion once supplied through its various symbol systems, and hence a failure to channel psychic energy toward the reality to which religions point.

For the individual, this misplaced energy can lead to neurosis or psychosis; in society, it can lead to horrors such as genocide, holocaust and gulags.

It can give rise to ideologies whose potential good is soured by the bullying of adherents into frightened compliance.

In contrast to these terrible consequences of the failure to connect to a transcendent reality is the emergence of a new discipline, that of depth psychology, which is a relatively new collective way of exploring and acknowledging the fact that the nature of our access to God has fundamentally changed.

The individual psyche, which is a part of the collective psyche, is now a medium through which we can experience the divine.

Jung saw the purpose of his analytical psychology as helping us re-establish connection to the truths contained in religious symbols by finding their equivalents in our own psychic experience (CW 12, paras. 13, 14, 15).

Immediate experience and psychic reality

The discipline of depth psychology enables us to study the importance of our immediate experience of the divine which comes to us through dream, symptom, autonomous fantasy, all the moments of primordial communication (CW 11, paras. 6, 31, 37; Ulanov and Ulanov, 1975, Chapter 1).

People have had, and continue to have, revelatory experiences of God.

But in earlier times such encounters were contained by the mainstream of religious tradition and translated into the terms of familiar and accepted religious ritual and doctrine.

In our time, Jung believes, these various systems have lost their power for a great many people (see Ulanov, 1971, Chapter 6).

For them religious symbols no longer function effectively as communicators of divine presence. Individual men and women are left alone, quite on their own, to face the blast of divine otherness in whatever form it takes.

How are we to respond to such a summons?

How are we to find a way to build a relationship to the divine?

Jung responds to this challenge by marking the emergence into collective discourse of the new vocabulary of psychic reality.

By psychic reality, Jung means our experience of our own unconscious, that is to say, of all those processes of instinct, imagery, affect, and energy that go on in us, between us, among us, without our knowledge, all the time, from birth until death, and maybe, he speculated, even after death (Jung, 1963, Chapter 11; see also Jaffe, 1989, pp. 109–113).

Coming into conscious relation with the unconscious, knowing that it is there in us and that it affects all that we think and do, alone and together, in small groups and as nations, radically changes every aspect of life.

By observing the effects of unconscious motivations on our thoughts and actions, our ego – the center of our conscious sense of I-ness, of identity – is introduced to another world with different laws that govern its operations.

In our dreams, time and space collapse into an ever-present now.

We can be our five-year-old self at the same time in the dream that we are our present age, and find ourselves in a distant land that is also our familiar backyard.

Our slips of the tongue, where wrong words jump out of our mouths as if propelled by some secret power, our projections onto people, places, and social causes, where we feel gripped by outsized emotions and compulsions to act, our moments of creative living where we perceive freshly, bring a new attitude into being, craft original projects, attest to the constant presence of unconscious mental processes. Something is there that we did not know was there.

Something is happening inside us and we must come to terms with it.

If we pay attention to this unconscious dimension of mental life, it will gather itself into a presence that will become increasingly familiar.

For example, just recording our dreams over a period of time will show us recurrent motifs, personages, and images that seem to demand a response from us, as if to engage us in

conversation around central themes or conflicts.

These dominant patterns impress us as if they came from an other objectively there inside us. Jung calls this ordering force in the unconscious the Self.

The Self exists in us as a predisposition to be oriented around a center.

It is the archetype of the center, a primordial image similar to images that have fascinated disparate societies throughout history.

It is, like all the archetypes, part of the deepest layers of our unconscious which Jung calls “collective” or “objective” to indicate that they exceed our personal experience.

We experience the Self existing within our subjectivity, but it is not our property, nor have we originated it; it possesses its own independent life.

For example, some aboriginal tribes in Australia pay homage to Oneness.

They know its presence in themselves yet they speak of it not as my Oneness or our Oneness but as the Oneness at the heart of all life.

When we respond to the predisposition of the Self we, each of us, experience it as the center of our own psyche and more, of life itself.

Our particular pictures of the Self will draw on images from our personal biography, what in the jargon of depth psychologists we call “objects” – the internalized remnants of our earliest relationships with caregivers and other significant people.

And what we do in this theater of relations will depend on how we have been conditioned by collective images of the center dominant in our particular culture and era, including especially our religious education or lack thereof.

But our images of the Self will not be limited to these personal and cultural influences.

They will also include such primordial universal themes as may confront us from the deep layers of our own unconscious life.

Jung and religion: the opposing self

The Self is neither wholly conscious nor unconscious but orders our whole psyche, with itself as the mid-point or axis around which everything else revolves.

We experience it as the source of life for the whole psyche, which means it comes into relationship with our center of consciousness in
the ego as a bigger or more authoritative presence than we have known before (CW 9.ii,

paras. 9 and 57).

If in our ego-life – what we ordinarily call “life,” the ideas and feelings and culture of which we are strongly aware – we cooperate with the approaches of the Self, it feels as if we are connecting with a process of a centering, not only for our deepest self but for something that extends well beyond us, beyond our psyche into the center of reality.

If
we remain unconscious, or actively resist the signs the Self sends us, we experience the process as altogether ego-defeating, crushing our plans and purposes with its large-scale aims.

Ego and Self, the gap and God-images

A gap always remains between ego and Self, for they speak different languages.

One is known, the other unknown. One is personal, the other impersonal. One uses feelings and words; the other, instincts, affects, and
images.

One offers a sense of belonging to community, the other a sense of belonging to the ages.

They never merge completely, except in illness (as in mania or an inflated state, for example), but merely approach each other as if coming from two quite different worlds, and yet, even so, they are still somehow intimately related.

The gap between them can be a place of madness where the ego loses its foothold in reality by falling into identification with unconscious energies, or where the unconscious can be so invaded by conscious ambition and expediency that it seems to withdraw from contact forever, leaving the ego functioning mechanically: juiceless and joyless.

If we really become aware of and accept the gap between ego and Self, it transforms itself into a space of conversation between the worlds.

We experience the connecting within us and in all aspects of our lives.

A sense of engagement follows that leads us into a life at once exciting and reverent.

For it is precisely in that gap that we discover our images for God.

Such images point in two directions: to the purposiveness hidden in our ego-life, and across the gap into the unknown God (Ulanov and Ulanov, 1991/1999, Chapter 2).

Jung talks about God-images as inseparable from those images of the Self that express its function as center, source, point of origin, and container. Empirically, Self and God-images are indistinguishable (CW 8, para. 231).

This has led Jung’s theological critics to accuse him of reductionism, and of bringing down the transcendent God to become a mere factor in the psyche.

But Jung defends himself hotly by attacking the argument as nonsense (CW 11, paras. 13–21; Jung, 1975, p. 377).

Can we ever experience anything except through the medium of the psyche? The psyche exists.

We cannot get around it.

It influences everything we see or know of “objective” reality with our own individual colorations, of physical constitution, family, culture, history, symbol system.

Of course our images of God reflect such conditioning.

But do our God-images tell us something else? Yes, Jung answers.

They are the pictures through which we glimpse the Almighty whom we experience as a Subject addressing us (Ulanov, 1986/2002, pp. 164, 178).

Who
knows what God is objectively? How can we ever tell?

Only through our own experience and through other people’s experiences of God reported throughout history.

The unconscious is not itself God, but it is a medium through which we sense God speaks (CW 10, para. 565).

We can feel that God addresses us through images from the deep unconscious just as much as through the witness of historical events, other people, scriptures, and worshiping communities.

The transcendent God speaks to us through our God-images which bring God near to us clothed in human or other accessible terms that we can grasp.

Yet, at the same time no finite image encompasses the infinite God, and hence our images get smashed for no human construction can take in the incomprehensible divine.

The images, when they arrive, may evoke in us a negative feeling of such power that we feel invaded and overrun by an alien force, or a positive feeling of being healed or blessed by a life-changing vision.

Jung thus provides another method of interpretation of religious tradition.

When we acknowledge psychic reality, we must add the psychological interpretation of religious materials.

Jung’s ideas provide a method for investigating recurrent archetypal symbols that specific religious rituals or doctrines embody and employ, by means of linking them to equivalent experiences in our psyches. He applies this method to Eastern as well as Western religious traditions (CW 11).

This method no more reduces revelation to psychology than other methods of, for example, historical or literary or sociological criticism reduce God to historical event, literary metaphor, or sociological sampling.

Jung’s contribution to religion brings unconscious psychic reality into relation with our conscious avowals of faith.

He explicitly states that a major function of his psychology is to make connections between the truths contained in traditional religious symbols and our psychic experience.

Religious life involves us in ongoing, scrupulous attention to what makes itself known in those moments of numinous experience that occur when ego and Self address each other.

Understood abstractly Jung uses the word Self to describe this structural center of the psyche that transcends our ego.

Experienced immediately, Self images present as images of the center of reality that Jung calls God as a most excellent name.

Jung goes back and forth using the word Self and using the name God, stating that Self and God images are in practice indistinguishable.

We do not control such primordial moments, but rather place our confidence in their meaning for our life. Trustful observance forms the essence of the attitude Jung calls religious (CW 11, paras. 2, 6, 8, 9).

Our ego acts as both receiver and transmitter of what the Self reveals (Jung, 1973 [22 December 1942], p. 326), which does not mean that we always simply fall in placidly and passively with what comes to us.

The conversation with the divine can grow noisy indeed.

Like Jonah we may protest our fate, or like Abraham defending Sodom, we can try to argue Yahweh out of his pledge of destruction.

Our proper ego attitude in the face of God is a willing engagement.

A process of sustained communication develops, out of which both ego and Self emerge as more significant and conscious partners.

No one else can engage in this process for us. In immediate confrontation with the mysterious Other who seizes our consciousness grows the root of our personal self and our heartfelt connection to the meaning of reality.

Official religion

Religious dogma and creeds, for Jung, stand in vivid contrast to such immediate experiences, and he always values the latter over the former.

Jung does see great value in dogma and creed as long as we do not substitute them for direct experience of the divine. Dogma and creed function as shared dreams of humanity and offer us valuable protection against the searing nature of firsthand knowledge of the ultimate.

They offer us different ways to house our individual experiences of these puzzling or disturbing numinous events.

Like Nicholas von der Flue, we may find refuge in the doctrine of the trinity as the means of translating into bearable form a theophany so powerful that the experience was said to have changed his saintly face forever, into a frightening visage (CW 11, para. 474; Jung, 1975 [June 1957], p. 377).

By connecting our immediate psychic encounters with the numinous to the collective knowledge of God contained in humanity's creeds and dogmas, we fulfill what Jung emphasized as the root meaning of religion (CW 11, para. 8; Jung, 1975 [12 February 1959], pp. 482, 484).

Citing Augustine's use of religare meaning to bind or connect, Jung says we bind ourselves to that

careful and scrupulous observation of the numinous dynamic factors contained in manifestations of the unconscious until their meaning is understood, and that we bind our individual experience back into the common possession of religious tradition.

Such collective teachings protect us from too great a blast of the Almighty by offering us the containers of humanity's collective symbols.

To the ongoing life of inherited symbols we contribute our own personal instances of what they represent, thus helping to keep tradition from ossifying.

If we do not live the tradition in this way, it falls into disuse, becoming a mere relic.

We may give it lip-service, but it no longer quickens our hearts.

In our personal experience of the timeless tradition, we are lifted beyond ourselves to partake of the mysteries while at the same time living our ordinary ego-lives: paying taxes, voting, making meals, cleaning out closets, fetching the children from school, holding down jobs.

Bound up in tradition in lively ways, we participate in our own special groups and join the whole of humanity.

Our numinous experience, now shared, brings us into the community to digest whatever the experience represents.

Not only are we part of the human family, but our unconscious flows together with everyone else's and we join its attempts to create a new basis of community.

Our immediate experiences of the divine revivify tradition and remind us that our shared life together depends upon a very deep source.

Religion also binds us to the pivotal numinous experiences that mark our lives because they establish our idiosyncratic roots in transcendence.

According to Jung, forgetting such experiences, or worse, perjuring them by acting as if they make no difference, exposes us to the risk of insanity.

Encounters with the holy are like flames. They must be shared, to keep light alive, or they will burn us up or burn us out.

The religious life is one of increased alertness, of keen watchfulness of what goes on between this mysterious Thee and me (Jung, 1973 [10 September 1943], p. 338).

For Jung, religion is inescapable. We may reject it, revile it, revise it, but we cannot get rid of it.

This early discovery by Jung has been reaffirmed recently in the research of Rizzuto (1979).

When he was accused of being a mystic, Jung objected that he did not invent this idea of homo religiosus but only put it into words.

His vast clinical experience with people afflicted with neurosis or psychosis impressed upon him the fact that half of his patients fell ill because they had lost the meaning of life (CW 11, para. 497).

Healing means revivifying connection to the transcendent, bringing with it the ability to get up and walk to our fate instead of being dragged there by a neurosis.

Thus Jung saw the numinous even in pathology; it expresses how we have fallen out of the Tao, the center of life.

Recovery requires remythologization (Ulanov, 1971, pp. 127, 136).

Religious instinct and society

Our instinct for religion consists in our being endowed with and conscious of relation to deity (CW 12, para. 11).

If we repress or suppress this instinct, we can fall ill just as surely as we do when we interfere with our physical appetite for food, or with our sexual instinct (Ulanov, 1994/2005).

Many of the substance-abuse disorders to which we fall prey can be traced, au fond to displacement onto chocolate, cocaine, valium, liquor, or whatever, of our appetitive need for connection to the power and source of our being.

This displacement operates in all of our addictions, even the ones that surprise us, such as to a lover or to a child, to becoming pregnant, or to health or diet routines, to money or power, to a political cause or a psychological theory, even to a religious discipline.

The energy that is our instinct for religion must go somewhere. If it is not directed to the ultimate, it will turn manic or make idols out of finite goods.

Jung reminds us “It is not a matter of indifference whether one calls something a ‘mania’ or a ‘god’ . . . When the god is not acknowledged, ego mania develops and out of this mania comes sickness” (CW 13, para. 55).

Religious instinct also possesses a social function.

Our connection to transpersonal authority keeps us from being swept away into mass movements (CW 10, paras. 506, 508).

It offers a point of reference outside family, class conventions, cultural mores, even the long reach into our private lives of totalitarian governments.

When we feel seen and known by God, however we may express this, we can find the power to stand against the pressures of collectivities for the sake of truth, soul, faith.

This capacity of individuals offers a bulwark against movements that can dominate and destroy human society. Having such a reference point beyond personal whims and needs, and beyond dependence on others' approval, makes us sturdy citizens capable of contributing to group life in fresh and sustained ways.

Knowing a connection to the source of life, we feel a mysterious binding force in our own authority as persons, which we come to respect in our neighbor as much as in ourselves.

Being a person who matters combats any loss of confidence and hope in our society to facilitate an environment where we all can thrive.
In clinical situations, acknowledging the force of religious instinct may save us from abysmal humiliation and depression.

When the majority of the world's people are starving, it is morally embarrassing to be afflicted with obsession over one's weight. To see the larger context of this suffering – that it stems from misdirection of soul hunger, twisting the hunger for connection to ultimate purpose – can release a person from self-revilement in order to pay trustful attention to what the Self is engineering (Ulanov, 1996, chapters 2, 3).

The religious instinct may lurk in any of our disturbances, from the extreme of homicidal urges to get even with those who threaten and hurt us unbearably to the seemingly mild but actually lethal affliction of the chronic boredom that results from the suffocation of our inner life.

In every case, an impulse toward the ultimate, toward expression of what really matters, mixes in with early childhood hurt and distorted relations with other people.

Our energy to live from and toward the center has lost its way, or we have lost touch with it. We are out of sorts. We need help.

Part of the help, in Jung's view, means feeling emboldened enough to risk immediate experience of the numinous (Jung, 1973 [26 May 1945], p. 41).

Individuation In our experience of the numinous, according to Jung, what we feel is its effects on our ego (CW 17, para. 300).

We feel summoned by something beyond ourselves to become all of ourselves.

We sense the Self, "heavy as lead," calling us out of unconscious identification with social convention (the persona or "mask" we adopt for social functioning), pushing us to recognize even those parts of ourselves that we would rather deny and disown, those that lie in what Jung calls the shadow (CW 17, para 303).

If we open to our shadow, we know at first-hand the agony of St. Paul when he says "the good I would, I do not, and the evil I would not, that I do."

Becoming ourselves also means encompassing what ordinarily we think of as opposite to us, to claim as part of us a departure point so different from our conscious gender identity that it symbolizes itself in our dreams, for example, as figures of the opposite sex. Jung calls these figures the anima in man and the animus in women.

To be wholly who we are means including as part of our ego identity what these contrasexual parts bring into our consciousness (Ulanov
and Ulanov, 1994).

They open us sexually as well as spiritually to conversation with the Self, and through it to the reality the Self symbolizes.

This is not individualism. For the Self brings with it a bigger center. Jung says:

the self is like a crowd . . . being oneself, one is also like many. One cannot individuate without being with other human beings . . . Being an individual is always a link in a chain . . . howlittle you can exist . . . without responsibilities and duties and the relation of other people to yourself . . . The Self . . . plants us in otherness – of other people, and of the transcendent. (Jung, 1988, v. 1, p. 102)

Awareness of the Self shifts our focus from the private to the shared, or to put it more accurately, to the inevitable mixture of the public in the private, of the collective in the individual, of the universal in the idiosyncratic.

The task of individuation makes us appreciate the world around us with renewed interest and gratitude.

We see that we are continually offered objects with which to find and release our own particular personality.

We come to understand that we are objects with whom others can create and unfold their lives. Issues of injustice and oppression are thus brought right into our hearts, as we recognize that in addition to all the rest of the deprivations they effect, they can keep the heart from loving and unfolding, whether in ourselves or in our neighbor, and most often in both of us.

Under these conditions, we feel pushed to discover, however sneakily, who has more and who less, who does what to whom, and how we can take revenge. “More” for us now seems possible only as a result of someone else’s “less” (Ulanov and Ulanov, 1982/1998).

If, however, we are embarked on our own individuation, we gain a whole new sense of community.

We recognize how much we need each other to accomplish the tasks of facing our shadows, of encountering otherness as embodied in the opposite sex, of gathering the courage to respond wholeheartedly to the summons of the Self. We connect with each other at a new depth, equivalent to what Jung calls kinship.

The archetypal and the body

Awareness of the Self deeply affects the clinical situation.

Analyst and analysand are rearranged around the call to answer the Self. In the midst of working with the most vexing problems urges to suicide and homicide, depression and anxiety, schizoid splitting, narcissistic wounding and borderline fragmenting, and the ways these psychic conditions complicate our relating with spouse, parent, or child, interfere with our jobs, and can reduce us to despair – analyst and analysand look directly to see what the Self is bringing through all these difficulties.

Jung defines the personal layer of the unconscious as a gathering of complexes, clusters of energy, affect, and image that reflect the conditioning of our early life.

There, drawn well down into us, we find all those who have had formative effects on us, parents, friends, lovers, of whatever age or place in our lives. Our complexes show the influence of our cultural milieu, the colorations of class, race, sex, religion, politics, education.

At the heart of each complex an archetypal image dwells. Engaging that image takes us through the personal unconscious into a still deeper layer that Jung calls the objective psyche.

The archetypes compose its contents, and deep analysis means identifying and dealing with the particular sets of primordial images
that operate in us.

My mother complex, for instance, will show the influence of my own mother’s conscious and unconscious personality, her style of relating to me and making the world available to me.

The cultural images of motherhood from my childhood, and the particular archetypal image of Mother that arises from the objective psyche will also shape the mother complex in me.

If I see my mother as malign and depriving, I may condemn Western society for generating a culture that is antagonistic to all women who do not conform to the stereotype of the sacrificial mother.

I may also then find within me fantasy and dream images of an ideal mother whose abundant goodness compensates for my negative experience of motherhood.

Another person who has suffered at the hands of a negative mother, but who fell into self-blame instead of blaming her parent, may instead confront images of a dread witch or a stone-making gorgon sent by the unconscious to convince the ego that the problem is not hers – but, rather, that it stems from the witch-like constellation that surrounds her mother (Ulanov and Ulanov, 1987, Chapter 2).

How are we to bring together conscious suffering and unconscious compensations for it?

How are we to make sense of the ancient truth that parents visit their sins on their children?

How are we to reconcile our suffering with the understanding that our parents did their best given their own problems and illnesses?

We enter a larger space of human meditation on the hardships of life, but we are not simply victims.

Life is addressing us here; it wants to be lived in us and through us.

We feel this on a deep body level. Our spirit quickens.

Jung talks about the instinctual and spiritual poles that characterize every archetype (CW 8, paras. 417–420). One definition of the archetype – my favorite – is our instinct's image of itself (CW 8, para. 277). Instinct is the body-originating energy, life-energy.

The image is a portrait of how we experience it. And so every archetype has a spiritual facet which explains the "incorrigibly plural" quality of human beings' numinous experiences, to borrow Louis MacNeice's wonderful phrase (see B. Ulanov, 1992, and Ulanov and Ulanov, 1994, for examples).

Some of us feel the spirit touch us through the Great Mother archetype.

Others feel it through feminine wisdom figures; still others through a wondrous child, a compelling quest, and so forth.

The unconscious is not creedal, but compensatory.

It dishes up the images needed to balance our conscious one-sidedness so that we can include all sides as we become ourselves.

In investigating our God-images, we must examine their personal and archetypal bases.

Personal factors will include details from our special upbringing and culture.

Archetypal aspects will show which of the fund of primordial images have been constellated in us.

Our God-image may be communism because our parents were devout revolutionaries.

Our image of the divine may be scripture-based – the Yahweh who woos his people, sews garments for them when they are naked, and designs ephods for them to wear when they lead worship.

Whatever they are, our God-images express our uniqueness and through their idiosyncratic qualities we feel the God beyond touching us in the flesh.

The body has specific form, it means boundedness, not generality or shifting shadows.

The body is life in the concrete.

Our body restricts us to a certain place and time and thus permits us to focus on what is right here, in front of us.

We are thus protected from “the elemental quality of cosmic indistinctness.”

The body is “the guarantee of consciousness, and consciousness is the instrument by which the meaning is created” (Jung, 1988, v. 1, pp. 349–350).

Our bodies ground us and keep us from floating off into timelessness in the archetype:

You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal . . . liberated from sitting up and paying attention, doubting, and concentrating upon things . . . you don’t want to disturb it by asking foolish questions, it is too nice. (Jung, 1988, v. 1, p. 240)

We need both body and spirit or we forfeit both. We possess both or neither. For there to be life in the spirit, we need life in the body.

For contact with the unconscious, we need consciousness.

Otherwise the unconscious, like the waves of the ocean, wells up, comes forward, builds toward a climax, and then pulls downward, retreats, and disintegrates.

For something to happen, consciousness must interfere, “grasp the treasure,” make something of what is offered (Jung, 1988, p. 237).

We need the ego as the center of consciousness to know the Self as the center of the conscious and the unconscious psyche.

We need to enter the conversation that fills the gap between them.

That process of conversation constructs the Self that claims us, and builds up an ego that becomes decentered.

If we fail to engage in that process, our ego can easily be taken over by archetypal contents, as we see to our horror in any kind of religious or political fanaticism.

Under such pressures, we rush out against others, compelled by the force of the archetypal. Convinced we alone possess the truth, we know no bounds in dealing with others who may disagree with, or even defy, us; segregating, maligning, oppressing, imprisoning, murdering others are crimes we can commit in the name of our twisted version of truth and salvation.

If we do engage in ego-Self conversation we come to know archetypal images inhabiting our very own bodies.

This feels like energy, sometimes in greater amounts than we think we can handle.

Then our bodies stretch, both physically and psychologically, into new postures and new attitudes of acceptance and celebration.

We might, for example, finally lay to rest a lifelong addiction to a substance, or a drink, or a special kind of food.

We might find our blood-pressure lowering after many years.

We might find back pain dispersing, or our power to endure it increasing.

We might feel ushered into sexual ecstasy for the first time after many years.

We might feel in touch with something infinite.

God-images and evil

To enter conversation with our God-image is not an easy task.

The partial nature of this dialogue, its basis in small individual experience and its all too limited human perspective soon become only too clear.

The conversation begins to crumble.

We realize with unerring certainty that we are not reaching God or the transcendent, or whatever we choose to call it.

We cannot cross the gap: we can only receive what comes from the other side, from the mysterious center of reality that our all-too-human symbols point to.

Attempting to engage our God-image in serious conversation and meditation is to face its inadequacy to cover the complexity of human life.

For example, Jung asks, “What about evil? The suffering of the innocent?”

Jung is distinguished among depth psychologists for his attempts to answer these questions (CW 11).

They are not questions we can avoid. Terrible things happen all around us, to ourselves and others. We lose our minds. Human rights disappear.

Bodies are born crippled and we are maimed. Storms and floods destroy our world. We murder each other.

How can there be a just, powerful, and merciful God when so much suffering exists?

Jung’s answer places evil, finally, in God. God’s nature is complex and bears its own shadow.

It needs human beings, with their focused body-based consciousness, to incarnate these opposites of divine life and thus help
in their transformation.

In considering the book of Job, Jung surmises that Yahweh suffers from unconsciousness, himself forgetting to consult his own
divine omniscience.

Job’s protests against his unmerited suffering make Yahweh aware of his own dealings with Satan and finally he can answer Job by becoming Christ, who takes the sufferings of human beings into his own life and pays for them himself.

Jung considers the Christ figure the most complete Self symbol we have known in human history, but he is aware that the Christian myth must be lived onward still farther (Jung, 1963, pp. 337–338).

Christ, unlike the rest of us, is without sin.

Evil splits off into the opposing figure of the Devil or the Antichrist.

Christianity, Jung says, thus leaves no place for the evil side of the human person (CW 8, para. 232).

For him, the doctrine of evil as the privation of good fails to recognize the existence of evil as a force to be contended with.

The doctrine of God as the summum bonum lifts God to impossible heights, while crushing humans under the weight of sin.

Critics of Jung question his reading of the Christ figure as separated from evil.

In fact, they say, Christ lives his whole life on the frontiers of evil.

Christ is no stranger to evil and sin.

His birth as an outcast, his occasioning Herod's murder of innocent babies, his facing the demons of mental illness, righteous rule-keeping, scapegoating judgments, abandonment by his friends and neighbors, and his own fate of suffering betrayal, abandonment, and death depict wickedness always upon him (B. Ulanov, 1992, Chapter 5).

Jung works out a solution that is the fruit of his engagement with his own God-image.

He sees God as both good and evil.

We serve God, according to Jung, by accepting the opposing elements in ourselves – conscious and unconscious, ego and shadow, persona and anima or animus, finally ego and Self.

These opposites are best symbolized by masculine and feminine.

Jung brings into religious discussion the body-based sexuality and contrasexuality of the human person (CW 12, para. 192).

This inclusion goes a long way toward recovering the inescapable importance of the feminine mode of being, so long neglected in patriarchal history (see CW 11, paras. 107, 619–620, 625; and Ulanov, 1971, pp. 291–292).

By struggling to integrate the opposites, we incarnate God’s struggle.

The solutions we achieve, however small, contribute to divine life.

Thus we participate in Christ’s suffering and serve God by becoming the selves God created us to be.

We fulfill our vocation, redeeming our own pain from meaninglessness and participating in the life of God.

The transcendent function and synchronicity

Through Jung’s solution to the problem of evil, we come to understand his theory of the transcendent function.

Jung enters the conversation of opposites, lets each side have its say, endures the struggle between the opposing points of view, suffers the anguish of being strung out between them, and greets the resolving symbol with gratitude.

The psyche, says Jung, arrives at a third point of view that includes the essence of each conflicting perspective while at the same time combining them into a new symbol.

We must enter this process and cooperate with it if we are to be fully – and ethically – engaged in living, says Jung (CW 8, paras. 181–183 and Jung 1963, paras.753–755).

It is not enough just to appreciate the transcendent function and marvel at the new symbols that arise with it. We must live them, use them,

bind them back into personal and communal life if we are to submit to a religious attitude.

The transcendent function is the process through which the new comes about in us.

This is a costly undertaking, for we feel our egos losing their grip on secure frames of reference.

When the new begins to show itself, we pause, look, contemplate, in order to integrate into a new level of unity parts of ourselves and of life outside us that were hitherto unknown to us (Ulanov and Ulanov, 1991/1999, 1997/2004, Chapter 13).

The religious attitude, therefore, involves sacrifice (CW 11, para. 390).

We offer up our identification with our ego's point of view.

We surrender what we identify with as "mine" or "ours," sacrificing our ego-claims without expectation of payment.

We do this because we recognize a higher claim, that of the Self. It offers itself to us, making its own sacrifice of relinquishing its status as the all and the vast, to take up residence in the stuff of our everyday lives.

The conversation between ego and Self becomes our daily meditation.

When this happens, reality seems to reform itself. Odd coincidences of events that are not causally related occur, impressing us with their large and immediate meaning: what Jung called synchronicity (CW 8, para. 840).

Outer and inner events collide in significant ways that open us to perceive what Jung calls the unus mundus, a wholeness where matter and psyche are revealed to be but two aspects of the same reality.

Clinically, I have seen striking examples of this.

A man struggled in conversation with a childhood terror of being locked in a dark attic as punishment for crying out too often to his parents when he was put to bed at night.

Eventually, he reached the key to unlock a compulsive fetish that he now saw had functioned as the symbol to bridge the gap between his adult personality and his abject childhood terror in the locked attic.

When this new attitude emerged out of his struggling back and forth with the fascination of the fetish, on the one hand, and his conscious humiliation and wish to rid himself of this compulsion, on the other, an outer event synchronistically occurred.

The attic room in the house of his childhood was struck by lightning and destroyed – only the attic part of the house!

Jung’s theory links such outer and inner happenings through his theory of the archetype as psychoid, as possessed of the body and spirit poles (CW 8, paras. 368 ff., 380).

When we engage in the conversation between the ego point of view and the Self's, we touch both poles of the Self archetype, which open us to what is going on all the time in the interweaving of physical and spiritual events.

When our conversation grows deep enough to show us that the Self not only is a center of the psyche but symbolizes the center of all of the life, we become open to the interdependent reality of the

whole, not only of all that is human, but of all other animate and inanimate life (Aziz, 1990, pp. 85, 111, 137, 167).

Method

Jung gives us a method to approach religious teachings of all kinds, which he demonstrates by his attention not only to materials of the Judeo-Christian tradition, but also to those of alchemy, Zen Buddhism, Tibetan Buddhism, Taoism, Confucianism, and Hinduism, to elements of African and Native American religions, and to the mythologies of many times and cultures (CW 11, 12, 13).

We must ask, How does a given teaching reflect the conversation of ego and Self?

What dogmas and rituals from the ego side collect and contain immediate numinous experiences that give rise to Self symbols?

What are the dominant Self symbols that point to a reality beyond the psyche?

What are the main archetypal images employed to do such symbol forming activity?

Is the dominant archetype the transformation of father and son, as in the Christian eucharist, or is it the transformation of mother
and daughter, as in the ancient Eleusinian mysteries? Jung saw alchemy, for example, as taking up the problem of the spiritualization of matter which Christianity did not adequately solve (Jung, 1975, p. 401).

In alchemy the Self symbol is the lapis or “stone,” which, unlike the Christ symbol, combines good and evil, and matter and spirit; it is the end-purpose of all the alchemical operations which symbolize all our attitudes.

Jung has left methods that are practical and spiritual, hard-headed and open-hearted, to connect with the archaic roots of our religion, whatever it may be, and with the necessary clinical methods to include our experience of the numinous in the enterprise of healing.

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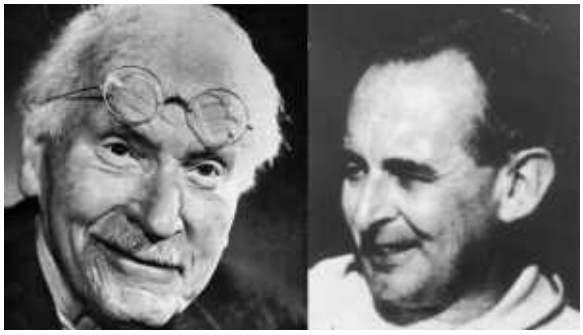
1.1.14 Jung reads the Scriptures through a pair of highly distorted spectacles (2021-06-08 03:46)

Jung reads the Scriptures through a pair of highly distorted spectacles



[1]Jung-White Letters

… Generally speaking it [Answer to Job] cannot be read. For Jung deliberately reads the Scriptures through a pair of highly distorted spectacles.

Although he is not writing of God but of God-images, he is not writing directly even of Job's images of God, but rather of his own images of Job's images

… Even an instructed Christian may expect an explosion when an adult, whose religious development had become fixated at the kindergarten level of bourgeois morality …

becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he feels a close kinship with the disillusioned, tortured Job …

The violence of the abreaction is understandable … his grievance is hardly adult … the only reaction is that of the spoiled child. Victor White, Jung-White Letters, Page 353-354

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature.

Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […]

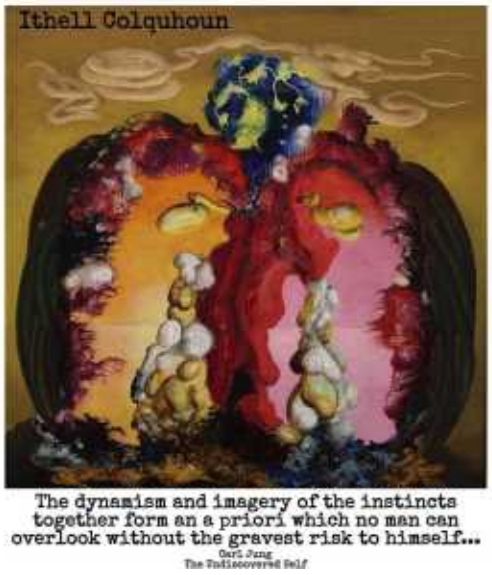
in our time everything is at stake, and one should not mind the little disturbance I am causing […].

I have hesitated and resisted long enough, until I have made up my mind to say what I think Carl Jung, Jung-White Letters, Page 261-262

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

1.1.15 We go on thinking and acting as if we were simplex and not duplex. (2021-06-09 04:17)

We go on thinking and acting as if we were simplex and not duplex.


Ithell Colquhoun
The dynamism and imagery of the instincts together form an a priori which no man can overlook without the gravest risk to himself...
Carl Jung
The Undiscovered Self

[1]Undiscovered Self

Our rational philosophy does not bother itself with whether the other person in us, pejoratively described as the “shadow,” is in sympathy with our conscious plans and intentions. Evidently it does not know that we carry in ourselves a real shadow whose existence is grounded in our instinctual nature.

The dynamism and imagery of the instincts together form an a priori which no man can overlook without the gravest risk to himself.

Violation or neglect of instinct has painful consequences of a physiological and psychological nature for whose removal medical help, above all, is required.

For more than fifty years we have known, or could have known, that there is an unconscious as a counterbalance to consciousness.

Medical psychology has furnished all the necessary empirical and experimental proofs of this.

There is an unconscious psychic reality which demonstrably influences consciousness

and its contents.

All this is known, but no practical conclusions have been drawn from it.

We still go on thinking and acting as before, as if we were simplex and not duplex.

Accordingly, we imagine ourselves to be innocuous, reasonable and humane.

We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world.

But actually it is frivolous, superficial and unreasonable of us, as well as psychically unhygienic, to overlook the reaction and standpoint of the unconscious.

One can regard one's stomach or heart as unimportant and worthy of contempt, but that does not prevent overeating or overexertion from having consequences that affect the whole man.

Yet we think that psychic mistakes and their consequences can be got rid of with mere words, for "psychic" means less than air to most people.

All the same, nobody can deny that without the psyche there would be no world at all, and still less, a human world.

Virtually everything depends on the human soul and its functions.

It should be worthy of all the attention we can give it, especially today, when everyone admits that the weal or woe of the future will be decided neither by the attacks of wild animals nor by natural catastrophes nor by the danger of world-wide epidemics but simply and solely by the psychic changes in man.

It needs only an almost imperceptible disturbance of equilibrium in a few of our rulers' heads to plunge the world into blood, fire and radioactivity.

The technical means necessary for this are present on both sides.

And certain conscious deliberations, uncontrolled by any inner opponent, can be indulged in all too easily, as we have seen already from the example of one "Leader."

The consciousness of modern man still clings so much to outward objects that he makes them exclusively responsible, as if it were on them that the decision depended.

That the psychic state of certain individuals could emancipate itself for once from the behavior of objects is something that is considered far too little, although irrationalities of this sort are observed every day and can happen to everyone. Carl Jung, Undiscovered Self, Page 59-61

1. https://smile.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_1?crid=SF3BFTDOCMVR&dchild=1&keywords=jung+undiscovered+self&qid=16

1.1.16 Poems from Joseph Campbell’s "Reflections on the Art of Living" (2021-06-10 03:25)

Poems from Joseph Campbell - "Reflections on the Art of Living"

[1]Reflections on the Art of Living by Joseph Campbell

WE

must be willing to get rid of

the life we’ve planned, so as to have

the life that is waiting for us.

The old skin has to be shed

before the new one can come.

If we fix on the old, we get stuck.

When we hang onto any form,

we are in danger of putrefaction.

Hell is life drying up.

The Hoarder,

the one in us that wants to keep,

to hold on, must be killed.

If we are hanging onto the form now,

we're not going to have the form next.

You can't make an omelet

without breaking eggs.

Destruction before creation. Joseph Campbell, Reflections on the Art of Living, Page 12

OUT of perfection

nothing can be made.

Every process involves

breaking something up.

The earth must be broken

to bring forth life.

If the seed does not die,

there is no plant.

Bread results

from the death of wheat.

Life lives on lives.

Our own life

lives on the acts

of other people.

If you are lifeworthy,

you can take it.

What we are really living for

is the experience of life,

both the pain and the pleasure.

The world is a match for us.

We are a match for the world. Joseph Campbell, Reflections on the Art of Living, Page 13

OPPORTUNITIES

to find deeper powers

within ourselves

come when life

seems most challenging.

Negativism

to the pain and ferocity of life

is negativism to life.

We are not there

until we can say

“yea” to it all.

To take a righteous attitude

toward anything is to denigrate it.

Awe is what moves us forward.

As you proceed through life,

following your own path,

birds will shit on you.

Don’t bother to brush it off.

Getting a comedic view

of your situation

gives you spiritual distance.

Having a sense of humor saves you. Joseph Campbell, Reflections on the Art of Living, Page 14

FOLLOW your bliss.

The heroic life is living the individual adventure.

There is no security

in following the call to adventure.

Nothing is exciting

if you know

what the outcome is going to be.

To refuse the call

means stagnation.

What you don’t experience positively

you will experience negatively.

You enter the forest

at the darkest point,

where there is no path.

Where there is a way or path,

it is someone else’s path.

You are not on your own path.

If you follow someone else's way,

you are not going to realize

your potential. Joseph Campbell, Reflections on the Art of Living, Page 15

ETERNITY

is a dimension

of here and now.

The divine lives within you.

Live from your own center.

Your real duty

is to go away from the community

to find your bliss.

The society is the enemy

when it imposes its structures

on the individual.

On the dragon there are many scales.

Everyone of them says "Thou Shalt."

Kill the dragon "Thou Shalt."

When one has killed that dragon,

one has become The Child.

Breaking out

is following your bliss pattern,

quitting the old place,

starting your hero journey,

following your bliss.

You throw off yesterday

as the snake sheds its skin. Joseph Campbell, Reflections on the Art of Living, Page 16

THE goal of the hero trip

down to the jewel point

is to find those levels in the psyche

that open, open, open,

and finally open to the mystery

of your Self being

Buddha consciousness

or the Christ.

That's the journey.

It is all about finding

that still point in your mind

where commitment drops away. Joseph Campbell, Reflections on the Art of Living, Page 17

IT

is by going down into the abyss

that we recover the treasures of life.

Where you stumble,

there lies your treasure.

The very cave you are afraid to enter

turns out to be the source of

what you are looking for.

The damned thing in the cave

that was so dreaded

has become the center.

You find the jewel,

and it draws you off.

In loving the spiritual,

you cannot despise the earthly.

The purpose of the journey

is compassion.

When you have come past

the pairs of opposites,

you have reached compassion.

The goal is to bring the jewel

back to the world,

to join the two things together. Joseph Campbell, Reflections on the Art of Living, Page 18

THE separateness

apparent in the world

is secondary.

Beyond that world of opposites

is an unseen (but experienced)

unity and identity in us all.

Today, the planet is

the only proper “in group.”

You must return

with the bliss

and integrate it.

The return is seeing

the radiance everywhere.

Sri Ramakrishna said:

“Do not seek illumination

unless you seek it

as a man whose hair is on fire

seeks a pond.”

If you want the whole thing,

the gods will give it to you.

But you must be ready for it. Joseph Campbell, Reflections on the Art of Living, Page 19

THE goal is to live

with godlike composure

on the full rush of energy,

like Dionysus riding the leopard,

without being torn to pieces.

A bit of advice

given to a young Native American

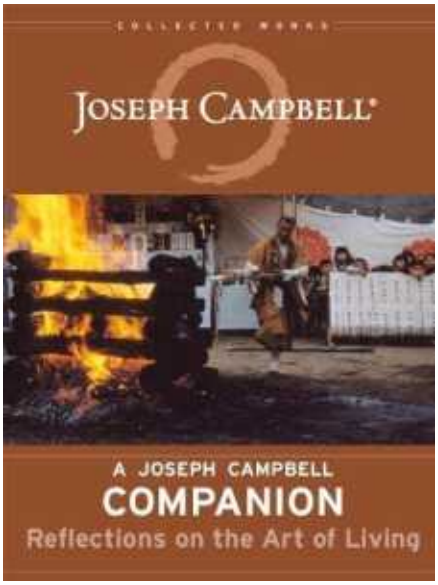
at the time of his initiation:

“As you go the way of life,

you will see a great chasm.

Jump.

It is not as wide as you think.” Joseph Campbell, Reflections on the Art of Living, Page 20



1. https://www.amazon.com/Reflections-Art-Living-Campbell-Companion/dp/0060926171

1.1.17 Victor White: "Jung on Job" (2021-06-10 04:37)

Victor White: "Jung on Job"

[1]Carl Jung Depth Psychology Facebook Group

[2]Jung-White Letters

If ever there were grist for the Jungian mill it was, one might suppose, the Book of Job. It can be read almost as a paradigm of the ’integration process’ as Jung himself has repeatedly described it.

For here we have a man ’perfect and upright, fearing God and eschewing evil’ - as well he might, never having experienced it, and abounding in cosy piety and worldly prosperity.

He has, as Satan points out, ’a fence about him, and his house, and his substance’.

Anybody can be ’good’ in such narrow, sheltered confines as these; but he can hardly be a grown-up man, let alone a hero, a prototype of
the way of salvation through crucifixion and resurrection.

Any psychologist should know he is heading for a crash.

Any theologian should know that such easy and complacent virtue cannot continue long in this post-lapsarian world. Job’s professed love for God - and God’s for him must grow from this agreeable but infantile and unconscious, autoerotic phase. Job’s idol of a merely intelligible and amiable God must be smashed: he must learn the lesson which the New Testament writers were to see it was the function of the Old Testament heroes to teach: that man’s righteousness before God is not wrought by moral works without ’faith in the Absurd’, the Unseen and the Unknown.

So the psychologically and theologically inevitable happens: Job’s fences are down; evils rush in. His sufferings are truly frightful, but they are also symptoms; and the loss of his domesticated animals and his children (concerning whose youthful high spirits he had been inordinately anxious), the chidings of the anima (his wife), and the psychosomatic eruptions (his boils) add up to a clear clinical picture. He cannot cope.

He retires to the dunghill, the libido is introverted, and he is in the grips of intense neurotic depression and conflict.

The conversation with the three ’friends’ begins, and goes on and on. Job suffers, they say, ergo he is morally guilty. Job knows he has not sinned, and morally he has not; but unconsciously he has disregarded the natural laws which require that a man must grow up, and that his physical, psychological and spiritual growth should keep pace with one another.

He has forgotten (or has not realized) that the Author of moral commandments and legal covenants is also the Author of man’s physical, animal and psychological nature, and that its laws and demands cannot be disregarded with impunity.

He oscillates miserably between confidence in Yahweh and ironic blasphemy (God is just not what he had supposed); he is overwhelmed with perplexity and self-pity.

Job and his friends are all right, and all wrong: the problem is simply insoluble on the conscious level of rational argument about moral
merit, and on the supposition that God is nothing but an indulgent Daddy or an equal party in commutative justice.

Then comes Elihu, the fourth friend (this surely should have appealed to Jung). He is young, inferior, hitherto silent and repressed; yet he claims to have (what the talkative three had quite overlooked) the Spirit of the Lord.

He is something of an intuitive, a poet.

He is sick of all this argument without issue, and must break down its fatal assumption of the competence of consciousness to resolve it.

Like any skilful analyst (though certainly he preaches overmuch) he indeed grants what he can of the conscious convictions and values of his hearers; but he opens to them gradually another point of view: he stresses the vastness and incomprehensibility of God and the limitations of the conscious human standpoint: he 'will not level God with man' (32, 21).

He silences the rationalistic and moralistic chatter by recalling that 'there is a spirit in man; and an inspiration of the Almighty gives him
understanding' (32, 8).

There are ways of God that are beyond wordy explanations (33, 13); but 'by a dream, in a vision by night, when deep sleep falleth upon men and they are sleeping in their beds; then he openeth the ears of men, and teaching instructeth them what they are to learn, that he may withdraw a man from what he is doing, and may deliver him from pride' (33, 15-17).

(How could Jung have missed that?)

It is from the unconscious and its 'royal road' that deliverance must come, and sure enough it does.

The emotional tensions are transformed, in typically Jungian fashion, into the terrible, numinous but healing symbol of Yahweh in the whirlwind: a mandala of dynamic spirit.

The amiable, comprehensible maker of covenants with Israel, the intelligible author and rewarder of the moral law, is also the mysterium tremendum, the Lord and Creator of the irrational and brute creation as well as of man's high ethical aspirations.

In the vision Job also beholds Behemoth, the clumsy, mighty irrational brute power beneath which he had squirmed; and he learns that precisely this 'evil' is 'the chief of the ways of God'.

So the vision unites the opposites, the former evil is integrated into the totality of the Self; the 'captivity' of Job is 'turned', he emerges
from the ordeal the adult man Yahweh had repeatedly urged him to be, and 'with twice as much as he had before'.

It has all gone according to schedule: one might almost think that the author had consulted Jung's psychological treatises before writing it.

And one might suppose that Dr Jung would be very pleased. But he is not pleased at all: [he is very - we might say blindly - angry.

So blindly that] 2 he gives us a reading of Job no more subtle than that of Bernard Shaw's Black Girl.

Jung identifies himself wholly with Job in his sufferings and with his sense of being treated abominably and insanely.

His sufferings are just cruel sufferings and in no wise symptoms; only Yahweh is to blame for them.

When Elihu appears, it is not at all as a mediator of the unconscious, but just as one heartless idiot more to maintain that Yahweh cannot, in spite of reason and experience, be wrong.

(Yet this 'absurdity' is, after all, Job's own deep conviction also; without it there would be no opposites, no conflict, no tragedy.)

There is no transformation of the libido into the symbol, and no transformation of Job - he merely submits, with his tongue in his cheek, to force majeure.

The story has no denouement at all.

'Yahweh abruptly breaks off this cruel game of cat and mouse ... Job's torments suddenly come to an end.'

Anyway, they have been 'pointless', 'to no purpose'. Job's harrowing experiences have profited him nothing; the only lesson to be drawn is
that God is a beast.

Yahweh in any case has nothing to teach Job; he is 'unconscious', 'at odds with himself, contradictory, irritable, irrational, unstable, childishly hungry for love and admiration; in short, 'a prehistoric menagerie'.

On the contrary, it is Job who 'shows himself superior to his divine partner both intellectually and morally', and it is Job who will, and
does, teach God. Yahweh is a slow learner, but after further graded instructions from Ezechiel, Daniel, the Sapiential writers and Enoch, he himself becomes man; not, however, propter nos homines et propter nostram sa!utem, but for his own self-improvement.

Unfortunately, however, he incarnates only his 'light side', to the neglect of the 'dark', in the guiltless Christ who 'did no evil'.

So the last state is worse than the first: evil is more repressed and unconscious than ever and threatens a terrible revenge.

The coming of Christ heralds the reign of Antichrist: the triumph of almighty evil through atomic fission.

There are, however, signs that God is learning better the dark, feminine side of his all too masculine nature: there is the Woman of the
Apocalypse, and there is the papal definition of the Assumption: hints of a coming, and more satisfactory, rebirth of the God-Man.

The summary of the argument is of course unfai1 but no more astounding than many passages within it.3

[It is not surprising that some of Jung's friends, jealous for his honour in his old age, and concemed for the repute and future of his school, have regretted the publication of this document, or that the German original met with considerable indignation.]

Psychiatric journals appear, on the whole, to have received it with discreet silence.

But the bien-pensants, if not also the genuinely devout, could hardly restrain their complaints of impiety and blasphemy.

Protestant divines were particularly censorious: they seem not to have read the preface addressed Lectori Benevolo.

But Jung hardly invites their benevolence.

Such a reductio ad impossibile of the private interpretation of Scripture, when it really succeeds in cutting loose from all tradition and every consensusfidelium, must seem a cruel caricature.

Nor can it be pleasing to be told that the Pope's definition of the Assumption is thoroughly enlightened and up-to-date, while at its critics (the Anglican Archbishops included) is hurled the supreme insult of being obscurantist and behind the times - as well as of being deaf to the Holy Ghost.

Catholics will welcome Jung's insights into the definition, and of contemporary Marian devotion generally; but they will be hesitant to open their arms to this gift-bearing Greek.

For Pius XII and C. G. Jung hardly seem to be talking about the same thing in their affirmations of the Assumption.

According to the latter, while the visionary figure of Apocalypse 12 is 'an ordinary woman, not a goddess' (for all that she is apparently the monstrous titaness Leto, who begat Apollo by leaning against a mountain!), the mother of Christ, being an in1maculate virgin, is 'different from all other mortals': hardly flesh and blood at all.

This is only one of the many ideas in this volume which may give some readers the feeling that the author is not in earnest, even that he is pulling their legs. Is he, after the manner of his own 'Yahweh', duped by some satanic trickster into purposely torturing his friends and devotees?

Or is he, more rationally, purposely putting them to the test to discover how much they will stand rather than admit the fallibility of their master - or how many, more Job-like, will venture to observe that the Emperor has appeared in public without his clothes?)

But the bizarre ideas will astonish the educated Christian readers less than the nai've misunderstandings and misrepresentations of
elementary doctrine.

Can Jung really suppose that sacrifice and worship are for God's benefit rather than man's?

Or that the commandments are or could be directives for divine behaviour as well as

human - or would he subject God also to the laws of gravitation or thermodynamics?

Has any Biblereader really supposed that ’Christianity burst upon world history as an absolute novelty’?

How does he charge a religion, which puts the Cross at its centre, with repressing consciousness of evil? How has he missed the very
essence of the Christian’s situation which is to be at once a child of God by baptism and a child of wrath by inheriting a grace-deprived nature?

He
quotes St John’s, ’He that is born of God commits no sin’, but ignores his reiterated ’If we say we have no sin we deceive ourselves ... make him a liar.’

Thereby he misses the conscious duality in John (yet this is vital for understanding the Apocalypse) - and in grown-up Christians generally.
But when we have read Jung’s preface

(’I beg of you, dear reader, not to overlook it’, he writes), we must see that all such questions and observations are largely beside the point.

Nor will a Catholic, firm in the security of his faith, ’answer’ the book by drawing from his treasure things new and old and showing how they sort out and dispose of the countless points which the book raises.

Jung has remarked elsewhere that there must be continual misunderstanding between the theologian and the empirical psychologist over
their use of the word ’God’; for ’the theologian will naturally assume that the metaphysical Ens Absolutum is meant’, while the empiricist ’just as naturally means a mere statement, at most an archetypal motif which preforms such statements’.

It appears then, that Jung employs names like ’Yahweh’ and nouns like ’God’ to function not as signs but as things (to adopt modern terminology): as second, not first intentiones (to adopt scholastic terminology).

Such usage is legitimate, though perhaps unusual even among empiricists, but we must allow Jung to use words in the way he chooses, and (difficult though it may sometimes be to construe some of his sentences in his own way) try to understand them accordingly.

Thus it emerges from this preface that in statements about ’God’ or ’Yahweh’ he is talking about endopsychic images considered as psychological phenomena and not as signs for what they merely represent.

He is ’quite conscious that ... none of my reflections touches the essence of the Unknowable’.

He is talking all the time of the interaction between archetypes and ego-consciousness, personifying the former because of their seeming autonomous behavior.

When, for instance, the book says that Yahweh is unconscious, or that aspects of him

become conscious, we should understand it to mean that he (or it) is unconscious to the human ego, or that aspects emerge into human consciousness - the only consciousness which the rigid empiricist, who rejects the validity of inference, will recognize.

We have suggested, in our God and the Unconscious, that for Catholic theology also 'progressive revelation' consists precisely in such an enlargement of human consciousness, and it might be expected that Jung's book could be read as a contribution to the history of that process.

Read from this standpoint, it certainly offers several illuminating and exciting insights. But, generally speaking, it cannot be so read.

For Jung deliberately reads the Scriptures through a pair of highly distorting spectacles.

Although he is not writing of God but of God-images, he is not writing directly even of Job's images of God, but rather of his own

images of Job's images. This method effectively obscures an objective and dispassionate reading of the Scriptures against their own authentic historical background: it is an interpretation of 'God' at several removes.

Its aim is 'not to give a cool and carefully considered exegesis that tries to be fair in every detail, but a purely subjective reaction': to present 'the way in which a modern man with a Christian education and background comes to terms with the divine darkness which is unveiled in the book of Job'.

Jung will 'not write in a coolly objective manner, but must allow my emotional subjectivity to speak if I want to describe what I feel when I read certain books of the Bible .... I shall express my affect fearlessly and ruthlessly'.

What he offers us is the highly feeling-toned reaction of 'a layman and a physician who has been privileged to see deeply into the psychic life of many people'.

It is an angry book, but it is an anger born of experience and compassion for mankind in its contemporary quandary, and in the disastrous inadequacy of its supposed Christian education to enable it to come to terms with contemporary realities.

The preface is headed with the text, 'I am distressed for thee my brother'; and we recall Jung's declaration which, if it cannot win our approval, yet must command our respect:

'I do not write for church circles, but for those who stand extra Ecc!esiam. I associate myself on purpose and deliberately with those who are outside the Church .... The Church is my Mother, but the Spirit ofmy Father draws me away from her into the wide world and its battlefields.'

Even an instructed Christian may expect an explosion when an adult, whose religious development has become fixated at the kindergarten level of bourgeois morality plus 'a Friend for little children above the bright blue sky', becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he

feels a close kinship with the disillusioned, tortured Job.

Yet it is a fact that the acquaintance of millions of our contemporaries with Christianity has not reached beyond this stage.

The violence of the abreaction is understandable, but its infantile quality may still amaze readers who are unfamiliar with abreactions.

We might suppose, for instance, that the text, 'Whom the Lord loveth he chastiseth', might call a halt to the tantrums, and even induce
the author to reflect that his grievance is hardly adult.

But the only reaction is that of the spoiled child. 'It would be quite understandable if the Laodiceans did not want too much of this "love".'

Other remarks about Christian ideas of love and goodness, otherwise unintelligible or merely abusive (e.g. 'To believe that God is the Summum Bonum is impossible for a reflecting consciousness') become clear commonsense if they be understood as the reactions of a consciousness which, religiously speaking, has become fixated at the oral phase, for which 'love' means the egotistic 'I want', and 'goodness' only an elementary bonum delectabile - perhaps just 'good luck'.

'Reflecting' or not, such a consciousness is a primitive one which has as yet scarcely differentiated religion from magic, which has never heard of the logician's niceties about the analogical predication of bonum, or come within miles of experiencing the saints' joy in God: St Paul's 'All things work together for good to those who love God' or St Julie Billiart's 'How good the good God is!'

'One would be very ill advised', Jung remarks in quite another connection, 'to identify me with such a childish standpoint.'

Nobody who has read his more 'objective' books or who has noted the deep insights in this book - let alone anyone who knows him personally - could make such a mistake about one of the most mature and advanced spirits of our time.

Why then, we must ask, does he identify himself with such childish standpoints here?

To this there seems no answer except his distress for his brother, his deliberate identification with those extra Ecclesiam.

An analyst must give his heart to those who suffer and require his aid; and even though he may not lose his head he must run the risk of exposing himself to, and being infected by, their complaints.

This book should be neither laughed off nor should it provoke anger or disgust. It does not belong to the large and worthless library written by cranks who wrest the Scriptures to prove some crackpot theory.

[It has - and this is its most distressing feature - the ingenuity and power, the plausibil-

ity and improbability, the clear-sightedness and blindness of the typical paranoid ystem which mtionalizes and conceals an even more unbearable grief and resentment.]

Its depth and tragedy we can only guess from the fact that it calls upon, not other men, but the hallowed names and symbols of God to
carry the projection of the criminal and pathological persecutor.

A Christian reader should hear, beneath all the provocation, behind the seeming mockery of all he holds most sacred and most dear, a profoundly moving cry of anguish, a reproachful signal of distress.

But he should also observe that, destructive and childish as much of this book seems to be, its aims are eminently constructive, and that its challenge to ourselves and our contemporaries is imperative and urgent.

We must regret that the author seems so often to bark up the wrong tree; but we should see that his attack is essentially directed on Victorian, liberal, diluted, one-sided pictures of God and his Christ which are utterly inadequate to the tasks which our age imposes upon humanity.

We can only agree with Jung that these obsolete and insipid idols must be destroyed if a new realization of the God-Man in his wholeness is to be born in human minds and hearts, and humanity itself is to survive.

But this precisely is the lesson to be drawn from a dispassionate reading of holy Scripture itself, and it is seldom more explicit than in the Book of Job itself. It is also the lesson of the history of the Church, whose task is to carry on and develop 'what Jesus began to do and to teach' - what Jung calls the 'continuing incarnation of God which began with Christ'.

We too await another coming of Christ, not in meekness only, but in the full exercise of his power and majesty, and for 'the hieros gamos,
the marriage of the son with the mother bride'.

The pity is that in his violent reaction against an emasculated version of Christianity, he has failed to see that he is, in spite of himself, on the side of the Bible and of authentic orthodox Christianity.

Blake wrote of Milton that he was on the devil's side without knowing it; we may say of Jung that he is on Yahweh's side even when he seems to mock at him.

In the very last sentence of the book, when all its Sturm und Drang have subsided, Jung leaves us in no doubt that he has known the answer to Job all along:

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells in him, whose
form has no visible boundaries, who encompasses him on all sides, fathomless as the abysms of the earth, and vast as the sky.'

What is this if not - though couched in more modem language - the answer to Job; precisely Yahweh's answer to Job in the Book of Job? Victor White, Jung-White Letters, Appendix VI, Page 349-356

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/s?k=jung+white+letters&crid=28IULWY8HH6UE&sprefix=jung+wh%2Caps%2C173&ref=nb_sb_ss_ts-doa-p_1_7

1.1.18 Barbara Hannah "Encounters with the Soul" Quotations (2021-06-11 03:31)

Barbara Hannah "Encounters with the Soul" Quotations

[1]Encounters with the Soul: Active Imagination as Developed by C.G. Jung

There is a passage in Jacob Bohme in which he speaks of God having a "subtle body," but that Lucifer lost this body when he fell from heaven. Jung once said of the passage that one can take this idea of a body symbolically as meaning an individual shape or form. According to Bohme, the devil has renounced his individual form; that is, he will not submit to the process of individuation. Therefore, in our text it would be fatal if the soul followed the devil's example and renounced this gift of the bridegroom, this "beautifully formed existence"; in other words, it would be fatal if she refused the process of individuation.

Barbara Hannah, Encounters with the Soul, Page 123

The intimacy of the relationship between God and the soul excludes every depreciation of the latter from the outset. It would perhaps be going too far to speak of a kinship, but in any case the soul must have a means of relating (in other words, something which corresponds to the Divine Being) in itself, or a connection could never take place. Formulated psychologically, the corresponding factor is the archetype of the image of God Carl Jung, Encounters with the Soul, Page 123-124

Jung used to say that the overwhelming power of the anima or animus only came when she or he was able to stand between the Self and the human being. Barbara Hannah, Encounters with the Soul, Page 41

When we face the unconscious for the first time, one of the most bewildering things is the contamination between shadow, animus or anima, and the Self. In fact, the animus or anima really owes its autonomous power entirely to the fact that it is able to stand between our consciousness and the Self. Barbara Hannah, Encounters with the Soul, Page 104

The fact that our civilization is patriarchal obviously makes it more difficult for women. We speak a masculine language and are so accustomed to saying, ”I think,” that it is very difficult to objectify the animus and to realize that often we should be much nearer the mark if we said, ’ ’He thinks in me. ” Barbara Hannah, Encounters with the Soul, Page 111

As autonomous daimons [Anima/Animus], they keep their power largely by producing inflation and inferiority; they use these weapons ruthlessly and in a way that is difficult to detect. Barbara Hannah, Encounters with the Soul, Page 119

In the case of this patient, these two, animus and shadow, had long ago ’ ’gotten married” in the unconscious and were now inseparable. They committed all sorts of sins against the patient, who at that time was unable to reach a true insight into her own problems. Barbara Hannah, Encounters with the Soul, Page 147

In this early stage, her analysis seemed successful, but somehow she never profited by it. Her animus was in the habit of running away with every favorable result before the patient had integrated it. And he always impressed her with his opinions. He was too powerful a figure to be resisted. Barbara Hannah, Encounters with the Soul, Page 147

He [Her Animus] told her to accept her fate, her suffering and her neurosis willingly, even to get sexual satisfaction out of her religious readiness to bear what she might call "God’s cruel coitus" with her! Here her analyst interfered, explaining the difference between obedience to God and obedience to the animus. Barbara Hannah, Encounters with the Soul, Page 153

It seems remarkable that the fusion, or confusion, of Satan and animus is disentangled at the very moment in which the Great Mother alludes to it. At this moment, Satan frees· himself from his imprisonment in a human soul and can fly upward. And the patient’s animus, released from his daemonic inflation, feels that he has lost face and takes to his heels. Barbara Hannah, Encounters with the Soul, Page 157

Instead of this, the animus made himself master of the contents of the Annunciation.

That the animus had the power to do this was due to the fact that he and the shadow played together against the patient. Barbara Hannah, Encounters with the Soul, Page 165

The Great Mother, of course, had her own idea about how to deal with animus veils. She began to teach the patient humility and ego sacrifice, thus preparing the way presumably for a great plunge into the unconscious, from which her pupil would have to fish up what was now necessary for further individuation. Barbara Hannah, Encounters with the Soul, Page 171

Hidden behind the personal. animus is a larger animus, behind him a larger one still, and so on. In this way a positive animus leads up to the most positive side of God, whereas a negative animus leads down even to Satan! Barbara Hannah, Encounters with the Soul, Page 191

She [Ana Marjula] saw that this shadow was giving all her blood (and indeed the blood of the patient herself) to the fatal conglomeration of animus, father's shadow and devil. Barbara Hannah, Encounters with the Soul, Page 195

When she was [Anna Marjula] confronted by masculinity-be it in its human aspect, in the animus realm, or in a spiritual sphere-then her panic was, at bottom, fear of becoming overwhelmed, swept away by her own sensations, emotions and instincts. Barbara Hannah, Encounters with the Soul, Page 201

The Great Spirit explains that although she has [Anna Marjula] sometimes realized that she was possessed by the negative animus, whom she has always regarded as something outside of her, she must now realize that he is within her. Barbara Hannah, Encounters with the Soul, Page 226

We have already seen that the shadow can represent the whole unconscious while there are personal factors unknown to us, which then become contaminated with the archetypal shadow.

But the next nearest figure to us, the animus or anima, only has a personal aspect and is mainly a figure of the collective unconscious.

This is the reason that we can interpret the gods and goddesses in the Odyssey as animus and anima figures.

The conscious figures, such as Odysseus, Telemachus and Menelaus, had a much more ambivalent conception than we have of humanity, and indeed, of their gods, who were both positive and negative in about equal degrees.

It was with the coming of Christianity that the white opposite alone was accepted, while the dark became more and more repressed and eventually was identified with the devil.

It was a necessary development at the time, but it led to the repression of he personal shadow and to our present necessity of rediscovering it.

Active imagination can be of great use in getting to know the personal shadow and separating it from the collective shadow with which its unknown parts are contaminated.

With the help of the dreams, it is usually quite possible to get to know the personal shadow because it is material that, although painful, is not difficult to realize.

We all know both the positive and negative qualities of the human being which belong in the personal sphere.

We can also recognize the opinions of the animus and the moods and other feminine traits which are produced by the anima without too much difficulty, though again it may be very disagreeable.

But when it comes to an Auseinandersetzung with the animus or anima, we enter the unknown and then the real difficulty begins. Jung even said that anyone who had succeeded in the task could write "master" after his name. Barbara Hannah, Encounters with the Soul, Page 27

The Great Spirit explains that although she has sometimes realized that she was possessed by the negative animus, whom she has always regarded as something outside of her, she must now realize that he is within her. Barbara Hannah, Encounters with the Soul, Page 226

It is very interesting, but not surprising, that all the girls, whom the animus had imprisoned for so long, should find interest in fields where the father cannot follow them, as indeed Sylvia herself had done when she took up painting.

Evidently, the feminine nature has been preserved intact and is now in the hands of the Self. All the arts, the garden, and the household are far from the interests of the father, and all these fields of endeavor are shown as possibilities for Sylvia.

It is also very significant that it is the statue, which reveals itself later as clearly being the god Eros, which is the one place that draws all their interest.

Eros, relationship, is the principle of women, so this is really the most favorable circumstance in the whole fantasy.

Jung used to say that women who had found their own principle, could do everything for love of a man, whereas women who could do much for love of a thing are rare.

In fact, one could say that the unconscious produced this fantasy for the purpose of showing Sylvia her own principle, which had been barred to her by her unsatisfactory parents. Barbara Hannah, Encounters with the Soul, Page 56-57

Beatrice had a very positive animus who guided her in her active imagination; in addition, the image of a flower in a deep wood was becoming more and more important to her.

This was roughly the starting point of our material.

She addresses this flower:

You, marvelous gold and silver flower, are like a shining center in me, out of which I am

learning to live.

I can no longer live out of myself, but must live from this other center where my divine spirit man also lives.

The mystery of the flower unites me with timelessness, even with eternity.

It is clear that this flower is Beatrice's symbol for the Self.

It is the center that is drawing her to it. Barbara Hannah, Encounters with the Soul, Page 67

Like many of us, Beatrice was very anxious about world events.

She decided to talk to her positive animus, to her spirit man, about this.

She says:

Great Spirit Man: Help mankind that we do not destroy each other and that we do not founder.

Help us against the dark demons that are threatening us. Help us against the evil god that would destroy us and that thinks out more evil than we are up to. Barbara Hannah, Encounters with the Soul, Page 68

Jung often said to me that people rarely integrate what is told them by anyone else, not even by an analyst to whom they may have a strong transference.

"It is the things given them by their own unconscious that make a lasting impression," Jung said.

Anna Marjula taught me the truth of this statement more vividly than anyone or anything else.

In the early years of her analysis, nothing made any lasting impression at all.

Even if there was apparent progress over a considerable period of time, sooner or later the animus was able to destroy it, as she describes very clearly herself.

And the transference was a very unreliable factor as she also says-because, however warmly Anna might have felt toward her analyst, the animus held all the trump cards for many years, and played them at every critical moment, transforming trust into distrust and love into hate.

It was with Toni Wolff, her first Jungian analyst, that Anna Marjula drew the strange pictures which appear in Part Two of her booklet.

They were already a precursor of her active imagination, in which the contents that poured out from the unconscious were faithfully recorded in words.

Jung always taught us to be very sparing in our interpretations of active imagination because it is so easy to stop the flow or to influence elements that should take their own courses.

This series of paintings shows the wisdom of this attitude particularly clearly.

As Anna herself now sees, interpretation would have been no help at that time; moreover, considering the explosive material that Anna herself found so much later in the pictures, it might well have triggered a disaster.

Furthermore, the effort to understand the pictures-which she undertook nearly fifteen years later-would have been hopelessly prejudiced by any outside interpretation.

Such ideas could only be accepted if they came from her own unconscious.

A few months after she left Toni Wolff, Anna came to me and was with me-with long pauses while she was in her own country or while

she was ill-until 1952, when I went to America for some months.

This was very fortunate for Anna, for she then went to Emma Jung, to whom the full credit belongs for having turned the corner in this case.

Coming to it fresh, Emma Jung immediately saw that the animus was governing Anna through her ’ ’great vision” and spiked his guns by depreciating it as just "a staggering animus opinion."

Before he had had time to recover, she sidestepped him with her suggestion to cease any more direct conversations with the animus for the present (as Anna had been attempting with me), and to apply active imagination directly to ”some positive female archetype, such as the Great Mother," instead.

It was unlikely that I would have thought of this approach, for although female archetypal figures had been very helpful to me in my own active imagination, until that time they had always done so silently; only the masculine figures or the personal shadow had been willing to talk.

I mention this because it shows that one can never take an analysand any further in active imagination than one has gone oneself.

It is rather unusual in my experience for such a superior feminine figure as the Great Mother in Anna Marjula’s material to be willing to carry on such long conversations. (I have met only one other such case, where there was also an unusually strong animus.)

It almost seemed to me as if the Great Mother, an aspect clearly of the Self, got sick of our fumbling efforts and decided to take the matter into her own hands.

Be this as it may, when Anna returned to me after Emma Jung’s death, the analysis was definitely in the hands of the Great Mother. Barbara Hannah, Encounters with the Soul, Page 137-138

It was enormously difficult to get at the genuine data, because the inner figure which had kept the patient going more or less during all

those terribly difficult years was in fact the animus.

This animus was able to exert such an influence on the patient because of the possibilities which he opened for her in her musical work.

As long as a woman is unconscious of this animus figure in her psyche, he is too powerful a master, able to fascinate her even so far as to gain complete possession of her. Barbara Hannah, Encounters with the Soul, Page 146

Hugh goes on to ask her what it is that she loves most. He knows that she cannot live without love, but what has she chosen as the most worthy object of love?

He goes through a long list of all the beautiful things of the world, such as gold, jewels, colors, and so on. Does she love any one thing above everything else?

Or has she put such things behind her, in which case she must love something else, and if so, what? This opening speech seems to show that Hugh is on much firmer ground than most of us would be when we speak to our anima or animus, for he has not only realized his soul as a vis-a-vis, but also that her field is eros, relationship and love, and that his own is logos, discrimination and knowledge.

He speaks as a man would speak to a woman. He knows that she must attach herself to something, that she must love, and that she will remain in a complete participation mystique with the outer world unless he does something about it.

It would be rare, I think, to find a man today who had objectified his eros side and personified her to this extent, and who could set out to use his mind to differentiate his feeling by beginning such a conversation with his anima!

It would be rare to find such a man, and almost impossible to find a woman who could achieve this differentiation between her own field and that of her animus. The fact that our civilization is patriarchal obviously makes it more difficult for women.

We speak a masculine language and are so accustomed to saying, ”I think,” that it is very difficult to objectify the animus and to realize that often we should be much nearer the mark if we said, ’ ’He thinks in me. ” It is not difficult to know this theoretically, but it is very hard to put it into practice.

If we can do so, however, we are for the first time in a position to consider whether we really say "Yes" or "No" to our own thoughts and words. Jung recommended this as an actual technique for women who were trying to know their animus.

He told me to think over any important conversation at a later time, trying to remember exactly what I had said, and then to consider if I would say the same again. If not, I should determine what had made me give an opinion, or say this or that, which was not what I really had thought.

Further, I should try to catch the thoughts that passed through my mind and apply the same procedure to them. I do not know whether he recommended the same technique to

men with regard to their feeling.

Men probably say, ”I feel,” much less often than women say, "I think," but they certainly also identify with their feeling exactly as women do with their thought.

Therefore it is striking that Hugh marks such a clear line between the realm of his thought and the realm of his anima, and sticks to this firm piece of ground throughout the text. We can learn a great deal from him which could be of the greatest use in our own active imagination.

The soul replies that she cannot love what she does not see; she has never been able to exclude anything which she can see from her love, but she has not yet found anything to love above everything else.

Then she complains that she has already learned that the love of this world is disappointing; either she loses what she loves through its decay, or something she likes better comes in between and she feels bound to change.

Thus, her desire still vacillates-she can neither live without love nor find the true love. It was clear from Hugh’s first question that his mind had already learned to see the eternal ideas behind the visible object.

Remember, he taught that the world was God’s book and that the human being is illiterate when he cannot read this book.

It is clear from her answer that his own soul belongs to the illiterate and that she is caught in the concupiscentia-she has, as yet, no individual qualities, constancy or discrimination. Naturally, Hugh’s feeling life would lack the differentiation of his mind.

This reply reveals a man whose anima would project herself indiscriminately, from one woman to the next. If he had not been a monk with a fixed program and, above all, if he had not made this amazing effort to objectify his anima,

Hugh would obviously have been possessed by her and would have followed her peregrinations in a completely unconscious way. Presumably, this tendency was one of the reasons that drove him into this conversation.

She is, however, not quite identical with this condition; she is rather an old soul, so to speak, and has already learned something from disillusionment.

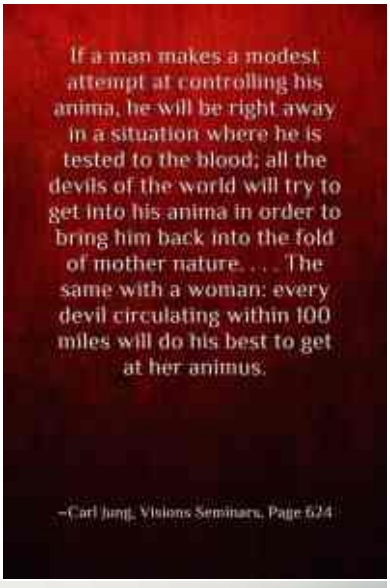
Jung always said that there was not enough scientific proof of reincarnation for us to be sure there was any such thing. It was certainly a fact, however, that people’s souls were of very different ages.

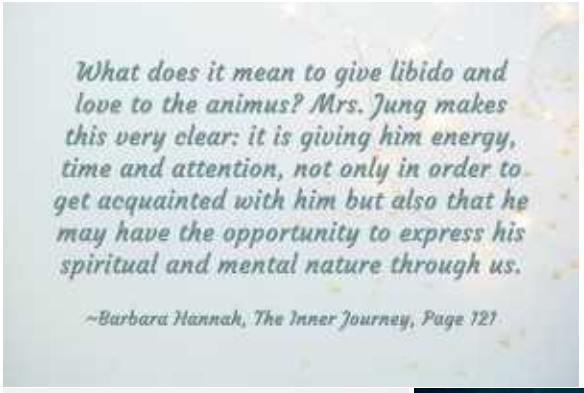
Many people had to spend their whole lives learning things that were self-evident to others. Hugh’s soul already knows that the love of temporal things is disappointing, which is something that many souls do not seem to know at all. In these materialistic days,

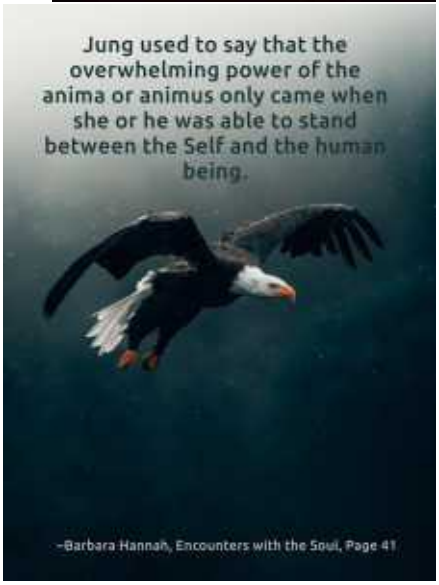
I am afraid one could say that it is something the vast majority does not know, either in the conscious mind, where Hugh had evidently known it for years, or in the unconscious soul. Barbara Hannah, Encounters with the Soul, Page 111-113

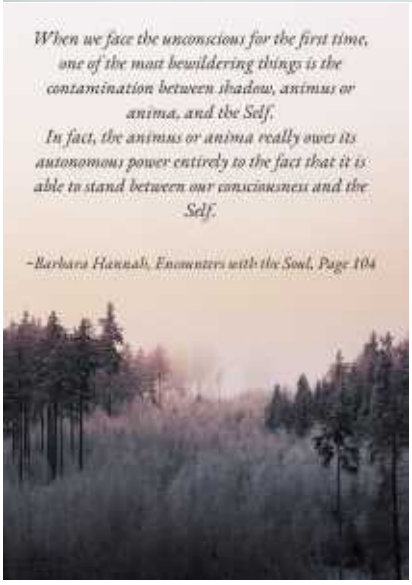
But usually the great deceiver with active imagination is the anima or animus.
~Barbara Hannah, The Inner Journey, Page 37

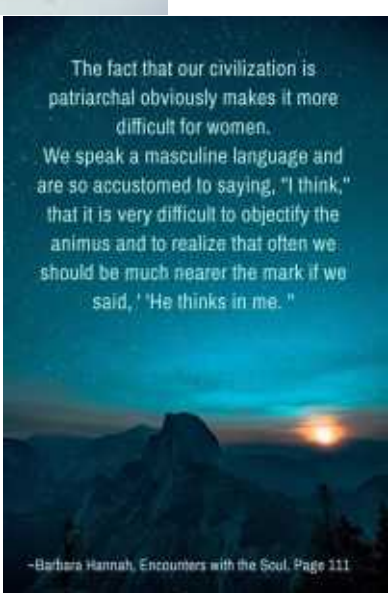
To put it still more simply: You haven't a ghost of a chance while the animus and shadow are married, for the game always stands at two to one against the conscious ego.
~Barbara Hannah, The Inner Journey of Women, Page 110


If a man makes a modest attempt at controlling his anima, he will be right away in a situation where he is tested to the blood; all the devils of the world will try to get into his anima in order to bring him back into the fold of mother nature. . . . The same with a woman: every devil circulating within 100 miles will do his best to get at her animus.
~Carl Jung, Visions Seminars, Page 624


What does it mean to give libido and love to the animus? Mrs. Jung makes this very clear: it is giving him energy, time and attention, not only in order to get acquainted with him but also that he may have the opportunity to express his spiritual and mental nature through us.
~Barbara Hannah, The Inner Journey, Page 121


Jung used to say that the overwhelming power of the anima or animus only came when she or he was able to stand between the Self and the human being.
~Barbara Hannah, Encounters with the Soul, Page 41


When we face the unconscious for the first time, one of the most bewildering things is the contamination between shadow, animus or anima, and the Self.
In fact, the animus or anima really owes its autonomous power entirely to the fact that it is able to stand between our consciousness and the Self.
~Barbara Hannah, Encounters with the Soul, Page 104


The fact that our civilization is patriarchal obviously makes it more difficult for women.
We speak a masculine language and are so accustomed to saying, "I think," that it is very difficult to objectify the animus and to realize that often we should be much nearer the mark if we said, ' 'He thinks in me. "
~Barbara Hannah, Encounters with the Soul, Page 111

As autonomous daimons (Anima/Animus), they keep their power largely by producing inflation and inferiority; they use these weapons ruthlessly and in a way that is difficult to detect

In the case of this patient, these two, animus and shadow, had long ago ' 'gotten married'' in the unconscious and were now inseparable.
They committed all sorts of sins against the patient, who at that time was unable to reach a true insight into her own problems. ~Barbara Hannah, Encounters with the Soul, Page 147

~~Barbara Hannah, Encounters with the Soul, Page 147

In this early stage, her analysis seemed successful, but somehow she never profited by it.
Her animus was in the habit of running away with every favorable result before the patient had integrated it.
And he always impressed her with his opinions.
He was too powerful a figure to be resisted.

~~Barbara Hannah, Encounters with the Soul, Page 147

It seems remarkable that the fusion, or confusion, of Satan and animus is disentangled at the very moment in which the Great Mother alludes to it.

At this moment, Satan frees himself from his imprisonment in a human soul and can fly upward.

And the patient's animus, released from his daemonic inflation, feels that he has lost face and takes to his heels.

~Barbara Hannah, Encounters with the Soul, Page 157

Instead of this, the animus made himself master of the contents of the Annunciation.
That the animus had the power to do this was due to the fact that he and the shadow played together against the patient

The Great Mother, of course, had her own idea about how to deal with animus veils.

She began to teach the patient humility and ego sacrifice, thus preparing the way presumably for a great plunge into the unconscious, from which her pupil would have to fish up what was now necessary for further individuation.

~~Barbara Hannah, Encounters with the Soul, Page 171

The Great Mother, of course, had her own idea about how to deal with animus veils.

She began to teach the patient humility and ego sacrifice, thus preparing the way presumably for a great plunge into the unconscious, from which her pupil would have to fish up what was now necessary for further individuation.

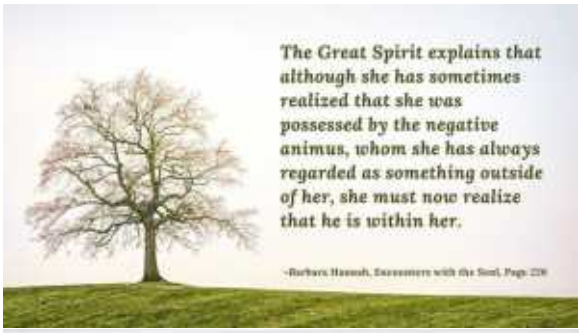
~Barbara Hannah, Encounters with the Soul, Page 191

She saw that this shadow was giving all her blood (and indeed the blood of the patient herself) to the fatal conglomeration of animus, father's shadow and devil.

~Barbara Hannah, Encounters with the Soul, Page 195

When she was confronted by masculinity-be it in its human aspect, in the animus realm, or in a spiritual sphere-then her panic was, at bottom, fear of becoming overwhelmed, swept away by her own sensations, emotions and instincts.

~~Barbara Hannah, Encounters with the Soul, Page 207


The Great Spirit explains that although she has sometimes realized that she was possessed by the negative animus, whom she has always regarded as something outside of her, she must now realize that he is within her.

She [Ana Marjula] saw that this shadow was giving all her blood (and indeed the blood of the patient herself) to the fatal conglomeration of animus, father's shadow and devil.

When she was [Anna Marjula] confronted by masculinity–be it in its human aspect, in the animus realm, or in a spiritual sphere–then her panic was, at bottom, fear of becoming overwhelmed, swept away by her own sensations, emotions and instincts.

– –Barbara Hannah, Encounters with the Soul, Page 201

The Great Spirit explains that although she has [Anna Marjula] sometimes realized that she was possessed by the negative animus, whom she has always regarded as something outside of her, she must now realize that he is within her.

Besides writing and teaching about the animus and about the technique of Active Imagination, Hannah was one of the first Jungian analysts in her own right, and Jung often referred patients to her.

–Claire Douglas, The Old Woman's Daughter, Page 11

The woman's upright body merges into the undraped bulk of an androgynous bridge. Linda Fierz-David would say that she is leaving the territory of the personal unconscious via the bridge of the animus who leads away from the familiar territory of remembered things into the collective unconscious. All mortal figures vanish at this point, leaving the initiate alone to face the terrifying music.
-Nor Hall, Those Women, Page 36

There is a passage in Jacob Bohme in which he speaks of God having a "subtle body," but that Lucifer lost this body when he fell from heaven.
Jung once said of the passage that one can take this idea of a body symbolically as meaning an individual shape or form.
According to Bohme, the devil has renounced his individual form; that is, he will not submit to the process of individuation.
-Barbara Hannah, Encounters with the Soul, Page 123

1. https://smile.amazon.com/Encounters-Soul-Active-Imagination-Developed/dp/1630513504/ref=sr_1_1?dchild=1&keywords=barbara+hannah+encounters&qid=1622986359&sr=8-1

1.1.19 Carl Jung and The Way to the Self (2021-06-11 04:04)

Carl Jung and The Way to the Self

[1]Carl Jung Depth Psychology Facebook Group

The Way to the Self

In 1918, Jung wrote a paper entitled “On the unconscious,” where he noted that all of us stood between two
worlds: the world of external perception and the world of perception of the unconscious.

This distinction depicts his experience at this time. He wrote that Friedrich Schiller had claimed that the approximation of these two worlds was through art.

By contrast, Jung argued, “I am of the opinion that the union of rational and irrational

truth is to be found not so much in art as in the symbol per se; for it is the essence of the symbol to contain both the rational and irrational."

Symbols, he maintained, stemmed from the unconscious, and the creation of symbols was the most important function of the unconscious.

While the compensatory function of the unconscious was always present, the symbol-creating function was present only when we were willing to recognize it.

Here, we see him continuing to eschew viewing his productions as art. It was not art but symbols which were of paramount importance here.

The recognition and recuperation of this symbol-creating power is portrayed in Liber Novus.

It depicts Jung's attempt to understand the psychological nature of symbolism and to view his fantasies symbolically.

He concluded that what was unconscious at any given epoch was only relative, and changing.

What was required now was the "remolding of our views in accordance with the active forces of the unconscious."

Thus the task confronting him was one of translating the conceptions gained through his confrontation with the unconscious, and expressed in a literary and symbolic manner in Liber Novus, into a language that was compatible with the contemporary outlook.

The following year, he presented a paper in England before the Society of Psychical Research, of which he was an honorary member, on "The psychological foundations of the belief in spirits."

He differentiated between two situations in which the collective unconscious became active.

In the first, it became activated through a crisis in an individual's life and the collapse of hopes and expectations.

In the second, it became activated at times of great social, political, and religious upheaval.

At such moments, the factors suppressed by the prevailing attitudes accumulate in the collective unconscious.

Strongly intuitive individuals become aware of these and try to translate them into communicable ideas.

If they succeeded in translating the unconscious into a communicable language, this had a redeeming effect.

The contents of the unconscious had a disturbing effect. In the first situation, the collec-

tive unconscious might replace
reality, which is pathological.

In the second situation, the individual may feel disorientated, but the state is not pathological.

This differentiation suggests that Jung viewed his own experience as falling under the second heading—namely, the activation of the collective unconscious due to the general cultural upheaval.

Thus his initial fear of impending insanity in 1913 lay in his failure to realize this distinction.

In 1918, he presented a series of seminars to the Psychological Club on his work on typology, and was engaged in extensive scholarly research on this subject at this time.

He developed and expanded the themes articulated in these papers in 1921 in Psychological Types. As regards the working over of themes of Liber Novus, the most important section was chapter 5, “The type problem in poetry.”

The basic issue discussed here was how the problem of opposites could be resolved through the production of the uniting or reconciling symbol.

This forms one of the central themes of Liber Novus.

Jung presented detailed analysis of the issue of the resolution of the problem of opposites in Hinduism, Taoism, Meister Eckhart, and, in present times, in the work of Carl Spitteler.

This chapter can also be read in terms of a meditation on some of the historical sources that directly informed his conceptions in Liber Novus.

It also heralded the introduction of an important method. Rather than directly discussing the issue of the reconciliation of opposites in Liber Novus, he sought out historical analogies and commented upon them.

In 1921, the “self” emerged as a psychological concept. Jung defined it as follows:

Inasmuch as the I is only the center of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence I discriminate between the I and the self, since the I is only the subject of my consciousness, while the self is the subject of my totality: hence it also includes the unconscious psyche. In this sense the self would be an (ideal) greatness which embraces and includes the I. In unconscious fantasy the self often appears as the super-ordinated or ideal personality, as Faust is in relation to Goethe and Zarathustra to Nietzsche.

He equated the Hindu notion of Brahman/Atman with the self.

At the same time, Jung provided a definition of the soul.

He argued that the soul possessed qualities that were complementary to the persona, containing those qualities that the conscious attitude lacked.

This complementary character of the soul also affected its sexual character, so that a man had a feminine soul, or anima, and a woman had a masculine soul, or animus.

This corresponded to the fact that men and women had both masculine and feminine traits.

He also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective.

There were four ways of using them:

The first possibility of making use of them is artistic, if one is in any way
gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness.

From this perspective, the psychological utilization of these images would represent a "fifth way."

For it to succeed, psychology had to distinguish itself clearly from art, philosophy, and religion.

This necessity accounts for Jung's rejection of the alternatives.

In the subsequent Black Books, he continued to elaborate his "mythology."

The figures developed and transformed into one another.

The differentiation of the figures was accompanied by their coalescence, as he came to regard them as aspects of underlying components of the personality.

On January 5, 1922, he had a conversation with his soul concerning both his vocation and Liber Novus:

[I:] I feel that I must speak to you. Why do you not let me sleep, as I am tired? I feel that the disturbance comes from you. What induces you to keep me awake?

[Soul:] Now is no time to sleep, but you should be awake and prepare important matters in nocturnal work. The great work begins.

[I:] What great work?

[Soul:] The work that should now be undertaken. It is a great and difficult work. There is no time to sleep, if you find no time during the
day to remain in the work.

[I:] But I had no idea that something of this kind was taking place.

[Soul:] But you could have told by the fact that I have been disturbing your sleep for a long time. You have been too unconscious for a long time. Now you must go to a higher level

of consciousness.

[I:] I am ready. What is it? Speak!

[Soul:] You should listen: to no longer be a Christian is easy. But what next? For more is yet to come. Everything is waiting for you. And you? You remain silent and have nothing to say. But you should speak. Why have you received the revelation? You should not hide it. You concern yourself with the form? Is the form important, when it is a matter of revelation?

[I:] But you are not thinking that I should publish what I have written? That would be a misfortune. And who would understand it?

[Soul:] No, listen! You should not break up a marriage, namely the marriage with me, no person should supplant me . . . I want to rule alone.

[I:] So you want to rule? From whence do you take the right for such a presumption?

[Soul:] This right comes to me because I serve you and your calling. I could just as well say, you came first, but above all your calling comes
first.

[I:] But what is my calling?

[Soul:] The new religion and its proclamation.

[I:] Oh God, how should I do this?

[Soul:] Do not be of such little faith. No one knows it as you do. There is no one who could say it as well as you could.

[I:] But who knows, if you are not lying?

[Soul:] Ask yourself if I am lying. I speak the truth.

His soul here pointedly urged him to publish his material, at which he
balked.

Three days later, his soul informed him that the new religion

“expresses itself only in the transformation of human relations. Relations do not let themselves be replaced by the deepest knowledge. Moreover a religion does not consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known about the manifested revelation, but you do not yet live
everything that is to be lived at this time.”

Jung’s “1” replied,

“I can fully understand and accept this. However, it is dark to me, how the knowledge

could be transformed into life. You must teach me this." His soul said, "There is not much to say about this. It is not as rational as you are inclined to think. The way is symbolic."

Thus the task confronting Jung was how to realize and embody what he had learned through his self-investigation into life.

During this period the themes of the psychology of religion and the relation of religion to psychology became increasingly prominent in his work, starting from his seminar in Polzeath in Cornwall in 1923.

He attempted to develop a psychology of the religious-making process. Rather than proclaiming a new prophetic revelation, his interest lay in the psychology of religious experiences.

The task was to depict the translation and transposition of the numinous experience of individuals into symbols, and eventually into the dogmas and creeds of organized religions, and, finally, to study the psychological function of such symbols.

For such a psychology of the religion-making process to succeed, it was essential that analytical psychology, while providing an affirmation of the religious attitude, did not succumb to becoming a creed.

In 1922, Jung wrote a paper on "The relation of analytical psychology to poetic art works."

He differentiated two types of work: the first, which sprang entirely from the author's intention, and the second, which seized the author.

Examples of such symbolic works were the second part of Goethe's Faust and Nietzsche's Zarathustra.

He held that these works stemmed from the collective unconscious. In such instances, the creative process consisted in the unconscious
activation of an archetypal image.

The archetypes released in us a voice that was stronger than our own:

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers . . . he transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.

The artist who produced such works educated the spirit of the age, and compensated the one-sidedness of the present.

In describing the genesis of such symbolic works, Jung seemingly had his own activities in mind.

Thus while Jung refused to regard Liber Novus as "art," his reflections on its composition were nevertheless a critical source of his subsequent conceptions and theories of art.

The implicit question that this paper raised was whether psychology could now serve this function of educating the spirit of the age and compensating the one-sidedness of the present. From this period onward, he came to conceive of the task of his psychology in precisely such a manner. Sonu Shamdasani, The Red Book, Page 210-212

1. https://www.facebook.com/groups/56536297291/

1.1.20 The Priest, The Psychiatrist, The Problem of Evil (2021-06-11 04:29)

The Priest, The Psychiatrist, The Problem of Evil

[1]Carl Jung Depth Psychology Facebook Group

[2]Phanes Volume 2 -2019

God has turned me over to the ungodly
and thrown me into the clutches of the
wicked.
All was well with me, but he shattered me;
he seized me by the neck and crushed me.
He has made me his target;
his archers surround me.
Without pity, he pierces my kidneys
and spills my gall on the ground.
Again and again he bursts upon me;
he rushes at me like a warrior.
I have sewed sackcloth over my skin
and buried my brow in the dust.
My face is red with weeping,
dark shadows ring my eyes;
yet my hands have been free of violence
and my prayer is pure. (Job 16:11-17).

The Book of Job (600-300 B.C.) is part of the ‘Wisdom’ books in the Judeo-Christian Bible

and has been universally admired as a ‘literary masterpiece’ of ‘the highest magnitude’ of poetic dialogues and narrative prose (Bishop 2002:3, Parsons 1981:213). Its composition most likely took place in the 5th century between the Babylonian holocaust and through the period of exile (587-538 BCE).

The book is divided in five parts: a) the prologue on earth and in heaven; b) the symposium-dialogues between Job and his three friends; c) three monologues: poem to wisdom, Job’s closing monologue, the speeches of Elihu; d) dialog with God; e) epilogue (Chase 2013:5).

The figure of Job, in Jewish and non-Jewish contexts, has inspired many philosophers, religious thinkers, and intellectuals, as well as capturing the imagination of painters and musicians.1

Job’s exemplary virtue, with its ongoing variations in interpretation, from around the 6th century, has become a timeless model for contemplating the inscrutability of Divine Providence.

The Book of Job is a tragic story of suffering, misfortune and endurance.

The righteous and faithful Job becomes a victim of a wager made between Yahweh and Satan (Job 1:6-12).

During this trial Satan challenges Job’s piety and God allows Satan to afflict Job with severe physical pain, emotional loss and grief (Job 1:13-20; 2:7).

Job sees no justice in his sufferings and yet tries to understand why he is being punished, since he has not sinned.

Three friends, Elipahz, Bildad and Zophar, first come to comfort Job (Job 2: 11) but then they argue that Yahweh is beyond human understanding (Job 22) and perhaps Job is suffering from a ‘hidden sin’ (Job 4:7-21; 11:7; 15; 18) (Parsons 1981:144).

Once again Job protests his guiltlessness (Job 6:24-30; 7:11; 10:2). In the face of God’s silence and absence (Job 23) Job is aroused by anger and through his bitter complaints and endless torment (Job 16, 19), he disputes his innocence (Job 31), arguing his case ‘before God against a God’ (Job 13:3) who is indifferent to his plight (Job 27).

In his revolt against God, Job hopes for vindication (Job 13:18; 31; 35) and demands to know where wisdom is to be found (Job 28). God ignores his plea (Job 30:20; 31:35).

The only answer that Job receives is through the angry remarks of another friend, Elihu (Job 32-37), and through God’s appearance out of a whirlwind, showing aspects of His creation from stars to animals, including monsters like Behemoth and Leviathan (Job 38-41).

After contemplating the cosmos Job repents and surrenders to the supremacy of God (Job 42:1-6).

Yahweh then rewards him for his faithfulness and endurance; Job’s suffering is removed and his restoration includes health, twice as much property as before, new children, and an extremely long life (Job 42:7-17).

The Book of Job still provides a lifetime reflection on how a good God could produce evil deeds; furthermore, it portrays in a very individual way the nature of human suffering and addresses profound questions concerning rewards and punishments, the relationship between suffering and sin, faith and hope.

Job as the innocent sufferer, on the one hand had to submissively endure a test of his sincerity, but on the other hand, as a rebel, he directly addressed God, questioning His unjust punishments. In this manner Job's plight epitomised the undeserved suffering of mankind; his echoing cry challenging the divine-human relationship has never lost its vitality.

It is this aspect of Job's audacity that Jung further elaborated in his book Answer to Job.2 Jung believed that Job's story and his questioning of God foreshadowed modern existential questions about a highly debatable all-good God who never gave an adequate answer to either the problem of evil, or His complicity in its origin and presence in the world.

The opposites of good and evil, psychologically speaking, correspond to positive and negative aspects of human nature.

The question of destructive forces manifesting within individuals and as a group phenomenon has recently been discussed in two collections of essays: Ethics of Evil: Psychoanalytic Investigations and Humanizing Evil: Psychoanalytic, Philosophical and Clinical Perspectives, both edited by the psychoanalysts Ronald C. Naso and Jon Mills in 2016.

They explore the controversies surrounding definitions of evil, the plurality of its manifestation in the world and the intrinsic link between human freedom and the potential for evil.

In sharp contrast to the integrative depth-psychological approach of evil discussed in these collections, this paper reconsiders the compelling narrative of Yahweh-Job in which Jung moves from metaphorical considerations of God and evil to questions of collective responsibility.

Jung declares that we are all not only capable of committing individual crimes, but are also collectively responsible for the destructive actions of mankind. A case in point, that will be discussed later, is his perspective on 'the dark God [who] has slipped the atom bomb and chemical weapons into [man's] hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures' (Jung 1952, ATJ, CW11:§747).

For Jung, the possibility of universal destruction through the atomic bomb had granted man an 'almost godlike power', but the question arises, do we have the moral maturity to handle such responsibility?

ANSWER TO EVIL

Naturally we can believe that God is different from the image of him that we possess, but it must be admitted on the other side that the Lord himself, while insisting on the Father's perfect goodness, has given a picture of him which fits in badly with the idea of a perfectly moral being. (A father who temps his children, who did not prevent the error of the immediate parousia, who is so full wrath that the blood of his only son is necessary to appease him, who left the crucified one to despair, who proposes to devastate his own creation and slay the

millions of mankind to save very few of them, and who before the end of the world is going to replace his Son's covenant by another gospel and complement the love by the fear of God.) It is interesting, or rather tragic, that God undergoes a complete relapse in the last book of the New Testament (Jung to Père Lachat, 27 March 1954, CW18:§1556).

Through his Christian upbringing, Jung had a long-standing engagement with the question of evil and its problem plays an important role in his depth psychology, being this particularly concerned with what is lurking beneath the surface of consciousness. Jung used the term 'shadow' to describe the hidden, dark and inferior parts of the personality.

These contents, drives or impulses can be experienced as 'bad' or 'evil' and are thus repressed and split off due to their conflicting and incompatible nature with the personal values or/and collective moral codes.

Jung believed that Christianity repressed the animal instinct and neglected the task of dealing with evil especially by its 'tremendous compulsion towards goodness' (Jung CW10:§20).

His psychology offers a possibility of assimilation and transformation of evil by a process of psychologically integrating the compensatory significance of what lies in the shadow.3

Jung read the 3 On Jung's individual and collective shadow see Jung, The Archetypes and the Collective Unconscious, (1934/1954, CW9i:§§1-86); Aion: Researches into the Phenomenology of the Self, (1951, CW9ii:§§13-19); 'The Role of the Unconscious' (1918, CW10:§§1-48); 'After the Catastrophe' (1945, CW10:§§400-443); 'The Fight with the Shadow' (1946, CW10:§§444-457).

On Jung on conscience and ethical behaviour, see 'A Psychological View of Conscience' (1958, CW10:§§825-857) and 'Good and Evil in Analytical Psychology' (1959, CW10:§§858-886).

Book of Job for the first time when he was still a child and with a shock discovered Yahweh to be unjust, an evildoer with no consideration for human suffering (Jung, in McGuire 1977:225-234).

In his 'autobiography', Jung recounts that if he had heard how 'the overpowering God can work

His terrifying will on helpless human beings' it might have 'opened his eyes' to understand the question whether was God or the devil who confronted him with his dream of the man-eating phallus (between the ages of 3 and 4) and with a vision of God (age 12) destroying His own church by defecating on the roof of Basle Cathedral and shattering it (Jung, MDR:64; 26-28; 52-56).4

By the age of sixteen he was already 'gravely doubting God's goodness', especially due to the fact that He Himself planted in Eden, 'that poisonous serpent, the devil', spoiling the glory of paradise.

Jung finally discovered in Goethe's Faust a confirmation of his feelings regarding the powerful

sense of the reality of evil:

Here at last is someone who takes the devil seriously and even concludes a blood pact with him—with the adversary who has the power to frustrate God's plan to make a perfect world (Jung, MDR:76-77).

Even though the narratives of Faust and Job are vastly different, their parallel is important because both are based on the same premise of
a bargain being made with Satan.

John Williams, one of the translators of Goethe's Faust pointed out that Goethe used the 'model laid down in the Book of Job (1:6-12) to suggest the possibility of Faust's damnation' (Williams 2007: xv).

Jung also observed that 'Faust is introduced like Job' (Jung 1949, 'Faust and Alchemy', CW18:§1694).5

As a psychiatrist, Jung was not only concerned with the effect of evil in individual life and society, but also with the part it played in religion.

His mature writings often criticised the naïve assumptions of the Christian doctrine of evil,6 along with his considerations on 'the pending answer to the Gnostic

question as to the origin of evil' (Jung MDR:350), emphasising how the 'lack of insight deprives us to deal with it' (Jung CW10:§572).

Jung was very interested in the thought of early Christian Gnostic writers who recognised the equality of good and evil:

The dualism of the Gnostic systems make sense, because they at least try to do justice to the real meaning of evil.

They have also done us the supreme service of having gone very thoroughly into the question where evil comes from … in a monotheistic religion everything that goes against God can only be traced back to God himself (Jung 1942/1948, CW11:§249).

Jung's initial encounter with the Gnostic tradition was in 1911 while working on Transformations and Symbols of the Libido (1911-1912) and he discussed Gnosticism throughout his writings.

In 1952 the Institute in Zürich purchased one of the Gnostic manuscripts recently discovered at Nag Hammadi and it was named the 'Jung Codex' in honour of Jung's significant research and engagement with Gnosticism. Shamdasani pointed out that the Red and Black Books made evident that Jung was searching for historical parallels to his own experiences in Gnostic writers when he further engaged with them during his military service in January and October 1915.

In 1916 Jung wrote Seven Sermons to the Dead (Septem Sermones ad Mortuos), a 'psychotheological' cosmology similar to an ancient Gnostic myth. In Memories Jung later clarified: '

Between 1918 and 1926 I had seriously studied the Gnostics, for they too had been confronted with the primal world of the unconscious' (Jung MDR:226).

For Jung the Gnostics were credited with having found suitable symbolic expressions of the self, of the conflict of the opposites and in the Abraxas figure he saw a representation of the union of the Christian God with Satan (Shamdasani 2009: 205-6).

Jung's open and public interest in Gnosticism has generated debate, commentaries and several misunderstandings.7

Jewish philosopher Martin Buber (1878-1965) accused Jung's psychology of being a revival of Gnosticism and they were in a controversy
after the publication of Answer to Job (Buber 1952:63-93, 131-139; 7

For a comprehensive list of scholars who have written about Jung's Seven Sermons and his connection to Gnosticism prior to the publication of the Red Book, see: Shamdasani (2009:346, n. 81).

For commentaries post publication of the Red Book see especially: Maillard (2017; 2011:99-116; 2014:81-93); Owens (2010); Drob (2012:201-257).

See also Ribi (2013:1-33), where Owens complements the earlier German edition, providing in his foreword a lengthy discussion of the Red Book and Jung's initial encounter with the Gnostic tradition.

This topic shall be explored in the next part of this paper, since it was precisely the impasse over the nature of evil that was the main feature of Jung's enduring debate with Victor White that culminated in Answer to Job.

Jung did not take either the relationship of evil to God or the negligence of man's potential for being an instrument of evil, lightly.

His engagement with the matter was set very much against the background of the world in which he lived—from the outbreak of World War I,9 when he came to the conclusion that his disturbing prewar visions had been prophetic, to the 'catastrophic epoch' of World War II, which saw 'unprecedented fury of destruction' (Jung 1916, '

Preface to the First Edition' of 'On the Psychology of the Unconscious', CW7:§§1-201), until the period preceding the end of his life in 1961, dominated by the economic ideological tensions and nuclear escalation of the Cold War, Jung was busy writing essays concerned with the meaning of apocalyptic events (Jung 1945/1946, CW10:§§371-487).

He not only spoke about the mental condition of the West, addressing the pathological split in man that tended to 'make his neighbour responsible for his own evil qualities' (Jung 1916, 'Preface to the First Edition' of 'On the Psychology of the Unconscious'), but also psychologically examined the metaphysical Christian view on evil that 'exonerated man's conscience of too heavy a responsibility.' (Jung 1956/1957, CW10:§573).

In a letter to Victor White in 1949 he spoke forthrightly and to the point:

As long as Evil is “non-being”, nobody will take his own shadow seriously. Hitler and Stalin go on representing a mere “accidental lack of perfection”.

The future of mankind very much depends upon the recognition of the shadow. Evil is—psychologically speaking—terribly real’ (Jung, in Lammers 2007a:143).

Jung used biblical symbols as keys to interpret psychological agents in the human psyche, he believed that the possibility of universal
destruction through the atomic bomb had granted man an ‘almost godlike power’ (Jung 1959, CW10:§879; also Jung 1952, ATJ, CW 11:§747) and that the consequences for having so much power over nature burdened him with a ‘high degree of ethical responsibility.’ (Jung 1946, CW10:§451).

He was of the opinion that human beings could no longer afford to deny their fair share in evil deeds; that is to say, it is part of the human task to recognise that even the darkest shadow represents an aspect of each single one of us.

The idea of evil being contained within God was anticipated in the chapters ‘Hell’ and ‘The Sacrificial Murder’ of Jung’s Red Book.

There Jung realised that as human beings we are all not only capable of committing crimes, but also, responsible for their collective deeds. Jung used the analogy of the famous quote by the Roman playwright Terence (c.186-159 BC) that appeared in Heauton Timorumenos: ‘nothing of that which is human is alien to me’ to illustrate this idea.

He even believed that it was his duty as a medical psychologist to be able to understand it (Jung 2009, RB:290, n149). Jung later elaborated this as an ‘unsatisfied criminal instinct in ourselves’ (Jung 1989:471).

Jung elucidates: ‘God can be called good only inasmuch as He is able to manifest His goodness in individuals. His moral quality depends upon individuals.’ (Jung, Letters, vol. 2:314).

For Jung, man is caught in the dynamism of the divine drama and we are now accountable for ‘incarnating’ the dark side of God.

Seeing that Yahweh’s moral paradoxical nature is ‘not without consequences for humanity’, since we too are ‘obliged to struggle with the devil’, in the form of inner conflict that can destroy man’s integrity (Jung 1977:226, 230; also 186-189).

Thus the divine conspiracy between Yahweh and Satan against Job served, psychologically for Jung, as an illustration as well as a warning.

ANSWER TO JOB

It is regrettable that you did not read my introductory remarks.

You might have discovered there my empirical standpoint without which—I grant you—my little book makes no sense at all.

Envisaged from a philosophical point of view without consideration of its psychological premise, it is sheer idiocy, from a theological angle nothing but downright blasphemy and from the standpoint of rationalistic commonsense a heap of illogical and feeble-minded phantasmata.

But psychology has its own proposition and its own working hypotheses based upon the observation of facts, i.e., (in our case) of spontaneous reproduction of archetypal structures appearing in dreams as well as in psychoses.

If one doesn't know of these facts, it will be difficult to understand what is meant by 'psychic reality' and 'psychic autonomy'.

I agree with you that my statements (in Antwort auf Hiob) are shocking, but no more, rather less so, than the manifestations of Yahweh's demonic nature in the OT (Jung to G. A. van den Bergh von Eysinga, 13 February 1954, Letters, vol. 2:151-154).

After a long gestation period,10 Jung delivered Answer to Job11 in the spring of 1951 at the age of seventy-five, just after Aion,12 its older brother, had been published.

In several of his letters Jung voiced the physical urgency and the emotional turmoil of the birth pangs in which the book came forth: it was 'during the fever of an illness' (Jung to H. Corbin, 4 May 1953, Letters, vol. 2:116) whereby 'I was plagued by my liver and had to stay in bed and write Job' (Jung to H. Württemberg, 30 August 1951, ibid:21); to his secretary, Aniela Jaffé, he described the process as having 'landed the great whale', but that it was nevertheless still going on 'rumbling a bit, like an earthquake.' (Jung to A. Jaffé, 29 May 1951, ibid:17-18).

A few months later, with some distance he summarised the whole experience to her: 'if there is anything like the spirit seizing one by the scruff of the neck, it was the way this book came into being.' (Jung to A. Jaffé, 18 July 1951, ibid:20). Deirdre Bair recounts that it took Jung
three months to revise the original text and that he wrote to the point of exhaustion (Bair 2003:528).

Shamdasani remarked that neither the original manuscript nor the revised typescript are to be found in his papers at the ETH (Shamdasani 2012:210). Jolande Jacobi, one of Jung's collaborator, described him as 'moody in a rude and crude way, like a peasant… furious all the time' and his behaviour was 'like a woman giving birth to a child', or a man 'who let himself go like an uneducated child.' (Jacobi, in Bair
2003:528).

To Marie-Louise von Franz, Jung remarked that he wished to have been able to rewrite all of his books apart from this one, with this one
he was completely satisfied (von Franz 1998:161).

Jung's Answer to Job was a small—-only 108 pages—-but nonetheless highly controversial and provocative book that managed to attract harsh criticism at several levels.

In the prefatory note, Jung wrote that for many years he hesitated to give a more complete answer on the numerous questions he had been asked by patients all over the world

than the one he gave in Aion, due to the storm it would raise (Jung 1952, ATJ, CW11, 'Prefatory Note').

Aniela Jaffé has pointed out that had Jung used profane literature or patient's material to make his point about the ambivalence of
the God-image, he might not have outraged his readers that much (Jaffé 1975:101).13

Answer to Job is Jung's only extended commentary on a biblical text.14 In it he discusses the Book of Job, the Epistle of St. John, the Book of Revelation, the apocryphal Book of Enoch (c.100 BC), the 'Sophia' of the Hebrew Bible and finally the dogma of the Assumption of
the Virgin Mary (1 November 1950).

It is beyond the scope of this paper to address all these issues, so the next section concentrates on Jung's account of the consequences of Job's engagement with of a God who could be psychologically experienced as evil as well as good poses to modern man.

Jung's psychological reflections in Job beyond doubt 'paid respect to the spirit of Protestantism',15 which he argued had 'the great
A list of the earliest public responses to Antwort auf Hiob can be found in Bishop (2002:185, n113).

For a Jewish study and a critique of Jung's Answer to Job see Lévy-Valensi's Job: réponse à Jung.

For a Jewish perspective on the psychological problem of Jung's Aryan Christianity in interpreting the Book of Job, see Corey's 'For the Sake of God: a Reply to Jung'.

Corey also pointed out that Jung's dependence on Christian translations of the Bible and his ignorance of 'Oral' Scripture that supplements and amplifies the 'Written' Bible have distorted his understanding of Job.

He explained: 'Job is, as the Talmud describes, 'a parable' of Israel's redemptive destiny written according to Oral Scripture by Moses himself at the time of the Revelation on Sinai' (Corey 1990:34). task of reinterpreting all of the Christian traditions.' (Jung 1952, ATJ,
CW11:§§752-755).

In spite of the problems of Jung's psychological critical approach, his treatment of scripture has found a place in biblical interpretation.16 Some specialists voiced their opinion regarding Jung's style.

Theologian Kenneth Lambert pointed out early on that Jung's position mediates between Catholic exegesis and Protestant hermeneutics
(Lambert 1955:106-107).

Jung previously acknowledged that his position started from a positive Christianity, 'which is as much Catholic as Protestant…and tries to establish facts on which the two sides can unite' and complemented it by saying 'it is also the reason why I get

kicks from both sides' (Jung Letters, vol. 2:348-9). Professor of theology James Heisig has called it 'psychotheology' and considers Jung's subtle motif in Answer to Job was to offer

‘an alternative to atheism and pious submission’, in spite of the ‘exegetical distortion and dubious logic of his argument.’ (Heisig 1973:231; Heisig 1979:82, 88).

Protestant theologian Karl Barth argued that Answer to Job was a ‘humanly gripping document’ for the psychologist, but considered as a work of biblical interpretation Jung’s work was ‘unprofitable’ (Barth, in Heisig 1979:182, n61; Bishop 2002:46).

Jungian analyst Murray Stein argues that Jung’s approach was a combination of ‘hermeneutics and sermonics’, and an Auseinandersetzung
with the Biblical God.17

All in all, an unrestrained Jung argued his case against God at the same time he tried to understand and to explain the ‘defectuosity of the Western God-image’ to his readers (Jung Letters, vol.2:434).

God-image is a central concept in Jung’s psychology of religion, and it is seen a symbolic expression of an inner image that transcends
conscious understanding, it is an image of God and not as He is in himself.

Jung describes it as: ‘an engram or imprint which from the beginning of time has been the collective expression of the most overwhelming powerful 16

The late Wayne Rollins, an Emeritus Professor of Biblical Studies in Massachusetts, created a new critical model in Biblical Studies and a new approach to Scripture in the 1960’s.

He has reflected extensively on the dynamics of psychological biblical criticism and has incorporated models developed in depth psychology giving special focus to Jung’s insights of the value of psychological approach to scripture on biblical symbols.

He termed this perspective ‘psychological biblical criticism’.

For more see: Rollins (1983; 1999). Other important scholars include: Miller (1995) and Kille (2001). Professor of Theology and writer of Fr. Victor White OP: The Story if Jung’s White Raven (2007), Clodagh Weldon teaches Jung’s Answer to Job to undergraduates in her
course in biblical studies in the theology department at the Dominican University in Illinois (Weldon 2011:115-125).

influences exerted on the conscious mind by unconscious concentrations of libido’ (Jung 1921, CW6:§412).18

To understand what Jung is doing in Answer to Job it is necessary to bear in mind a few important starting points in his interpretative framework:

1. Jung holds a Kantian subjective standpoint whereby all knowledge is mediated and we can only perceive God within the limits of our own psyche.19

Jung's basic definition of God is:

I make my patients understand that all the things which happen to them against their will are a superior force.

They can call it God or the devil, and that doesn't matter to me, as long as they realise that it is a superior force.

God is nothing more than that superior force in our life (Jung, in McGuire 1977:250).

His psychological analysis deals mainly with the image of God he observed in his own psyche and the psyche of his patients and refused to
accept any sort of knowledge outside the psychological frame.

Reinforcing his position as an empiricist,20 he clarifies:

I can confirm and prove the interrelation of the God-image with the other parts of the psyche, but I cannot go further without
committing the error of metaphysical assertion, which is far beyond my scope.

I am not a theologian and have nothing to say about the nature of God (Jung to White, 5 October 1945, Lammers 2007a:9).

1. Jung conceived that the psyche exists in its own right as a phenomenal world in itself. His psychological stance reversed the rationalistic causal sequence, as he explains: 'instead of deriving these figures from our psychic conditions, [we] must derive our psychic conditions from these figures.'(Jung 1942, CW13:§299; also Jung 1931/1933, CW8:§§649-688).

Psychic images are both a language and a dimension of inner experience, though not separate from the outer world. Hence, the mythical image of Yahweh is a representation of his reality in the psyche.

1. As a psychiatrist Jung valued the psychological significance of the symbolism of biblical narrative and was interested in how it could be translated into the life of the individual, since for him 'myths of a religious nature can be interpreted as a sort of mental therapy for the sufferings and anxieties of mankind in general' (Jung 1964:79).

He interpreted the Book of Job as a 'landmark in the long historical development of a divine drama.' (Jung 1952, ATJ, CW 11:§560).

For him Job 'is no more than the outward occasion for an inward process of dialectic in God.' (Jung 1952, ATJ, CW 11:§587).

One could read Jung's narrative as a product of an active imagination with the biblical figures, i.e., a representation of a clash between man's consciousness (Job) encountering the unknown unconscious (Yahweh) (Schlamm 2008:109-121).21

1. Jung was of the conviction that his analytical psychology could contribute towards a process of religious evolution by ushering a new myth in the West (Dourley 2007:285); for this reason he felt it was his task to correct and complement the historical transformation of the Godimage:

'[M]y work deals in the main with the transformation of Christian tenets within the Christian era.' (Jung, Letters, vol. 2:510f).

Ann Lammers who wrote her PhD dissertation on the Jung-White relationship and was the editor of the Jung-White Letters (2007) suggests that Jung 'operated both as wrecker and as a builder, tearing down parts of the standing order because he wanted to reconstruct it' (Lammers 1994:155).

In a letter to Victor White in 1953 he used the following metaphor to clarify the architectonics he had in mind: 'Nobody will be so foolish to destroy the foundations when he is adding an upper story to his house, and how can he build it really, if the foundations are not properly laid?' (Jung, in Lammers 2007a:222).

Having now laid out some of Jung's methodological assumptions we can perhaps begin to appreciate the meaning he extracted from the
images embedded in the Book of Job; considering that he believed that they pointed to a development beyond Christianity and contained a new dispensation for modern man (Edinger 1992a:59-60).

In Jung's fiery revision of Job, he appeals to the reader to follow him in his intense confrontation with Yahweh.

Moreover, by taking up the crucial question: 'whence evil?' Jung seemed to be articulating several 'answers': Yahweh's answer to Job, his own answer to both Jewish and non-Jewish patients in face of the war, and, last but not least, his most personal answer to and powerful argument with Victor White (See Dourley 2007; Stein 2007a).

Both the content and intention of Jung's psychological reflexions is to bring the ambivalence of the Judaeo-Christian God image to the spotlight.

The essence of his interpretation of Job's encounter with the paradoxical nature of God goes as follows:

Yahweh is personally involved in human suffering due to his relationship to Satan (ATJ, CW11:§616).

He is both unaware of his brutality and insensibility to all the suffering he had inflicted, in spite of being omniscient.

Job's submission is not because God's justice is a mystery not to be understood in human terms, but is rather a legitimate critique of his injustice (ATJ, CW11:§603).

Yahweh's answer coming out of the whirlwind is no real answer; he showed Himself to be a force of nature behaving just like one of the crocodiles or the Leviathans he had created (ATJ, CW11:§§599-600).

Yahweh is to blame for his misuse of power and cruelty by betraying Job. Job is certain that he has not sinned and is also certain that there is another side of God to which he pleas in the hope of finding an 'advocate' in God against God himself (ATJ, CW11:§567).

By standing his ground defending his sinless position, Job was able to see God's double nature in which both His light and dark
sides were exposed (ATJ, CW11:§§584, 608).

This realisation produces a radical transformation: Yahweh is unfaithful, not Job (ATJ, CW11:§616).

This precise act of consciousness elevates Job—-a mortal man is raised by his moral behaviour 'above the stars in heaven'; the creature has surpassed the creator (ATJ, CW11:§§595, 640).

Yahweh suffered a moral defeat in failing to corrupt Job (ATJ, CW11:§617).

Now that God has done man wrong a compensation begins to take shape in the psyche for Job's undeserved suffering: God must
regenerate and become human himself (ATJ, CW11:§§624, 631, 640).

But then a decisive separation takes place in the God-image—-His dark side is split off because Yahweh identifies only with His light aspect when He incarnates on earth in Christ. Although Christ did become man his nature is more divine than human, he was not born of human father and his mother was a virgin (ATJ, CW11:§626).

It is only at the moment when Christ cried out on the cross: 'My God, My God why hast thou forsaken me?' that God experiences what it means to be mortal (ATJ, CW11:§647). In this position, suffering and experiencing evil in the flesh God finally gives the answer to Job (ATJ, CW11:§647). Yahweh did not spare his son, on the contrary

He expected a human sacrifice and much in the same way, mankind now stands where Job and Christ stood—-abandoned and with the paradoxical nature of God weighing heavily upon us.

Due to the incomplete incarnation of Yahweh in Christ, who embodied only His good side, a new task is set on mankind: the resolution of the divine antinomy must take place in man (ATJ, CW11:§§655, 657, 690).

Redemption does not come through faith in Christ, who has vicariously saved us, but in

the awareness of the inescapable partnership of the divine and the human sharing responsibility for both the good and evil in the world (ATJ, CW11:§§659, 693).22

Job's pivotal role served to further the Jungian myth of the continuing incarnation as a symbol for psychological development.

Thus, by rejecting and revising man's submission to a loving God, Jung on the one hand added a new level of understanding to the experience of suffering, and on the other hand he questioned the Church's teachings that the incarnation
was a unique historical event.

He argued that it had not ceased with the Ascension but continued through the Holy Spirit in man.

He called this process the 'Christification of many',23 whereby Christ is to be seen as a pattern to take place in each man and God is to incarnate in the ordinary human being.

As could be expected, Jung's insistence in placing good and evil as part of the essence of the creator Himself and his view of a new psychological dispensation for modern man were taken as an offense against centuries of theological reflection.

ANSWER TO JUNG

Generally speaking it [Answer to Job] cannot be read. For Jung deliberately reads the Scriptures through a pair of highly distorted spectacles.

Although he is not writing of God but of God-images, he is not writing directly even of Job's images of God, but rather of his own images of Job's images … Even an instructed Christian may expect an explosion when an adult, whose religious development had become fixated at the kindergarten level of bourgeois morality … becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he feels a close kinship with the disillusioned, tortured Job … The violence
of the abreaction is understandable … his grievance is hardly adult … the only reaction is that of the spoiled child (White, in Lammers 2007a:353-354).

This was the death knell of the long-standing relationship between Victor White and Jung.

White had been Jung's most important theological collaborator for over fifteen years, and in a short period of time he had become a very close personal friend.

Within a year of their first correspondence, White made the first of ten visits to Bollingen, the first was in August 1946 and the last one was in July 1952.

The last time they met was in June 1958 but in Küsnacht this time. Jung made White full part of Jungian intellectual circle, he was invited to speak at Eranos conferences and in 1947 he also was invited to be one of the founding members of the C.G. Jung Institute in Zürich.

Adrian Cunningham, Professor of Religious Studies and a Victor White specialist, pointed out in an interview:

Victor White was one of the very few, possibly the only person in the inner circle who really stood up to the old man [Jung], and slugged it out over a period of years until they were both exhausted with it (Arraj 2015).

Jung expressed his grief about White's death: '

As I have so earnestly shared in his life and inner development, his death has become another tragic experience for me.' (Jung, in Lammers 2007a:303).

The trajectory of Jung and White's personal relationship is reflected throughout their discussion on the relationship between psychology and religion in The Jung-White Letters.

The letters are authentically presented in a 'close-knit' dialogue with no editorial improvements.

Both men were experts in their fields and in the thick of post-war years they hoped to create an alliance in which to foster spiritual health in modernity and to 'transform the Christian West.' (Lammers 2007b:253).

However, as the Jungian-Christian dialogue progressed, their enthusiasm turned to rejection and collaboration into controversy, to the point of no return.

Their incompatible views on God and evil could not be reconciled and the tensions that were present from the start became impossible to overcome following the publication of the English translation of Answer to Job in 1954.

Lammers broke down

White and Jung's disagreements in three levels: doctrine, hermeneutics and epistemology. (Lammers 1994:18-24).

Victor White (1902-1960) was a catholic convert and teacher of dogmatic theology at the Dominican school, Blackfriars in Oxford, and
due to a crisis of faith he opened up to Jung's thought, starting analysis in London in 1939. White described this crisis of faith as:

I am by profession a theologian.

But I am a theologian to whom, something happened. Suddenly, or perhaps not so suddenly, theology ceased to have any meaning to me at all … and so I was forced to turn to the psychologists … I did have a hunch that the method and approach of Jung might have something that spoke to my condition (White, in Weldon 2007:16).

White also attended a study group with a few of Jung's earlier followers facilitated by his analyst, the anthropologist John Layard (1891-1974), who was trained by Jung himself (Lammers 2007b:255).

White had been studying Jung's work for five years when, encouraged by Gerhard Adler (1904-1988),24 he wrote to Jung for the first time just after the end of the war in 1945, enclosing a few essays in which he connected church doctrines and Jungian psychology:

‘The Frontiers of Theology and Psychology (1942), ‘St. Thomas Aquinas and Jung’s Psychology’ (1944), ‘Psychotherapy and Ethics’ (1945), and a ‘Postscript’ to the latter, reviewing a book by a Freudian psychotherapist on the ethical implications of psychotherapy. (Lammers 1994:35).

Jung had just celebrated his 70th birthday and saw White’s arrival as an invaluable contribution.

Jung described this:

‘Excuse the irreverential pun: you are to me a white raven inasmuch as you are the only theologian I know of who has really understood something of what the problem of psychology in our present world means.’ (Jung to White, in Lammers 2007a:6).

He had been waiting for years for a theological partner with whom ‘to discuss on equal terms matters of vital importance’ and to help him refine his interpretation of Catholicism (Jung, Letters, vol. 2:450n; Lammers 1994:36), which Jung valued very much, since for him it was a ‘treasure-house of patristic wisdom’ (Jung, in Lammers 2007a:5).

Ann Lammers has called attention to the fact that even though White was 27 years younger than Jung he was not, in any sense, the junior partner in this encounter.25

He could read ‘fairly easily’ French, German, Spanish, Italian, and Latin and by 1940 White was known as a first-class Thomist: he was among the English Dominican scholars who worked on a new, annotated translation of the Summa Theologiae,26 and was granted in 1954 an STM (Master of Sacred Theology), the highest theological degree awarded since medieval times as ‘a sign of exceptional merit as a scholar and teacher of theology.’ (Lammers 2007a:16, n50).

White soon expanded his knowledge and also became versed in analytical psychology, he held the opinion that religion and psychology ‘shared a common territory and a great many concerns … and this common territory is what religion calls the human soul and what psychology calls the human psyche.’ (White, in Cunnings, ‘Victor White, a Memoir’, in Lammers 2007a:321).

In his encounter with Jungian psychology White hoped to construct a synthesis and build a theoretical bridge between the two systems of thought, whereby Thomism would supplement and complete analytical psychology with Christian truth and psychological insight would be used as a pedagogical tool for the church and its clergy (Lammers 1994:55, 71; Stein 2011:601).

Attracted by the religious element in Jung’s system, White genuinely believed that he could supplement its metaphysical deficiency (Weldon 2007:20, 22). He wrote several articles and reviews on Jungian psychology clarifying and articulating both the differences and points of contact between theology and psychology.27

An important common ground they shared was a far-reaching concern with the suffering human being, since both disciplines accept practical responsibility for the cura animarum (Jung, Letters, vol. 2:553).

Another point that brought the clergyman and the psychologist 'shoulder to shoulder' was the question of good and evil (Jung 1932, CW11:§504).

Regrettably, the idea of a compatible theoretical coordination tragically failed precisely as they tried to educate each other on their opposing views about the nature of evil.

But before we move to the next section it will be useful to contextualise the background of their dispute, since lying behind them there were major contrasting points of departure.

The first one was a theoretical barrier of two totally different philosophical fields of association:

White was a traditional logician, his thinking grounded in Aristotelian intellectualism, in St. Augustine and Thomas Aquinas's philosophical thought.

By contrast, Jung's thinking had been shaped by Kantian subjectivism, post-Schleiermacher Protestantism and Jamesean pragmatism (Lammers 1994:16-17, 114-132).

No wonder that the philosophical discrepancies of authority of dogma, supported by tradition versus authority of the individual, endorsed by experience would become an 'insurmountable obstacle' between them.

Second, White was bound to ecclesiastical authority by his vow of obedience.

Jung, in turn, was in a privileged situation with a great degree of professional autonomy, which allowed him to be independent 'without
endangering his very existence' (Jung, in Lammers 2007a:264).

This point is particularly important to stress, as White's association with Jung would have serious consequences for him as a Thomist scholar.

The political scenario of Catholic scholarship in White's time was an oppressive one, with neo-scholasticism, the modern revival of Aquinas arising in the mid nineteenth century as a reaction against secular knowledge.

This conservative movement endorsed a return to the scholastic theology of the thirteenth century as a way to protect against the heresy of 'Modernism' and to further condemn those who contradicted the magisterium.28

Episcopal vigilance, the Imprimateur permission for publication; condemnation of censured titles with their inclusion in the Papal Index, swearing of the antimodernist oath and excommunication were some of the drastic measures used to enforce obedience to ecclesiastical authority.29

The war against modernism was an institutional battle within the Catholic Church generated by the fear of historical change 'infected with Kantian spirit' that could endanger faith and morality.

In 1864 Pope Pius IX published the Syllabus of error against faith. In the twentieth century Pope Pius X characterised modernism as the
'synthesis of all heresies', he condemned Catholic scholarship with modernistic tendencies and

ordered all clergy to compulsory swear their loyalty to the antimodernist oath. See Livingston (1997; 2000).

was a ‘modern Thomist’ who identified with Aquinas not as an ally against modernity, but as a model for integrating different understandings of truth.

Aquinas himself found truth also in the Muslim philosopher Avicenna and Averroes, the Jewish Rabbi Maimonides and the pagan philosopher Aristotle (cit. in Weldon 2010:178).

It was this predisposition that made him not only susceptible to Jung’s psychology, but also to theological conflicts within his Order and with the impositions of the Roman Church.

THE ARENA OF DISPUTE: THE SCHOLASTIC AND THE JUNGIAN VIEW ON THE PROBLEM OF EVIL

The doctrine of evil as the privation of good appears to have been
first proposed by St. Augustine in the fifth century, particularly in his defense of monotheism against Manichaean dualism, which viewed good and evil as mutually exclusive principles; the philosophical roots to this idea, however, reach back to Aristotle.30

But it was Aquinas who later developed and systematised the doctrine of the privatio boni more fully in the thirteenth century (Aquinas 1993:284-289; Davies 2001:55-119).

This definition rests on the conviction that God, as the summum bonum, is a supremely good God who created all things, but not evil. Evil has no ontological status, it is not a created being and has no source of power; it can be understood as a lack, a distortion or even a parasite of the good.

The denial of the substantiality of evil and its subordinate relation to the good still is ‘widely held and taught in Catholic tradition’ (Lammers 1994:289,

An elementary study of (for instance) St.Thomas’s sections in the Prima Pars On the Good, On the Goodness of God, On Evil, and On the Cause of Evil, should suffice to dispel Dr Jung’s misunderstandings and misgivings, and to supply a metaphysic which would account for the phenomena which concern him at least as satisfactorily as the quasi-manichaean dualism which he propounds.

These somewhat confused and confusing pages might be dismissed as just another infelicitous excursion of a great scientist outside his own orbit … It is regrettable indeed that, supported only by such naïve philosophizing, the most pregnant movement in contemporary psychology should be burdened with an irrelevant association with Gnostic dualism (White 1949:399).

This happened to be a crucial turning point in their relationship and warning of a ‘storm to come’—-the impasse over the nature of evil had
spilled over from their private correspondence into the public arena:

Jung had more forcefully attacked the metaphysical definition of evil in his lecture ‘Über das Selbst’, which was then followed by White’s critical review; Jung’s lecture later became chapters four and five of Aion, where he responded to White’s criticism in a footnote:

My learned friend Victor White O.P. … thinks he can detect a Manichean streak in me…In addition to this my critic should know that how very much I stress the unity of the self, this central archetype which is a complexio oppositorum par excellence, and that my leanings are therefore towards the very reverse of dualism (Jung 1951, CW9ii:§112, n74).

From this point onwards their correspondence got ‘caught up in linguistic disputes’ about God and evil in a most ‘obstinate point of
difference.’ (White 1960:75).

White continued to propose theoretical and conceptual distinctions, but the grounds of his arguments were not sufficient to convince Jung.

They were still friends, but inevitably, one became more and more critical of the other.

The following section addresses the course of their controversy chronologically, revealing the crescendo of the process until its culmination in White’s ‘Jung on Job’.

Within six years both men would be dead, reconciled as friends in the end, but evil remained an intellectual dispute never to be resolved.

In March 1952 White published a series of revised lectures and essays in his book God and the Unconscious.

Still making an effort at bridge-building, but nevertheless bluntly criticising Jung, White carefully considered:

There are very understandable reasons which have made it difficult for theologians and philosophers to take Jung’s work seriously.

The obstacles to understanding are considerable, and should not be minimized … Regarding evil as having (apparently) some positive existence and reality of its own, Jung logically enough requires the admission of evil, not only into the “self”, the human totality, but also into the Godhead itself … which orthodox Christians must find quite inadmissible (White 1952:65, 75).

Jung, who had written a forward for this White’s book, continued to address some of the important differences between psychology and
theology and used this opportunity to explain his criticism of the doctrine of the privatio boni once again:

‘Hence I feel at liberty to avail myself of the right of free criticism, so generously offered me by the author, and to lay my argument [on the privatio boni] before the reader.’ (Jung 1951, CW11:§456).

At this point in spite of refusing to agree with Jung and defending the classic doctrine, White still considered the possibility of
reaching some understanding after the overcoming of ‘strong resistances’:

Jung has our keenest support and sympathy in deploring the minimizing of evil which leads to its repression, with its devastating results for the individual psyche and society; but we are unable to find evidence that the conception of the privatio boni has contributed to this (White 1952:75-76, n1).

Two months later, in the Spring 1952, Jung sent White the manuscript of Antwort auf Hiob and White's first response was very positive: you a million for "Hiob"… I can hardly put it down. It is the most exciting and moving book I have read in years.' Then, in the same letter he complained:

'I do wish we could somehow resolve this deadlock about privatio boni,' and towards the end he concluded in a most warm way: 'I'll
be eternally grateful to you, whatever befall this difficulty with privatio boni.' (White, in Lammers 2007a:181-182).

As shown in the example of the letter above, their intellectual debate carried on in the midst of sharing profound mixed feelings and anxieties between friends.

Throughout this year their discussion concerning the problem of evil reached its peak.31

During the years of 1953 and 1954 White was again plagued by doubts considering whether to stay in or leave his Order and the Church
and confided to Jung:
\… their God simply isn't my God any more: my very clerical clothes have become a lie … I am just indescribably lonely, and it's some relief to me to tell you … I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples!); and yet I tremble to think what would have happened if I hadn't! (White, in Lammers 2007a:216-217).

Jung's psychology held an attraction-rejection paradox for White: the closer he got to understand it, the more threatening it was to his faith and the more incompatible it was to his theology.

Supported by Jung, White decided to remain a Dominican and signed the anti-modernist oath once again. Soon after this he received his STM degree, a prerequisite for his next career move as Regent of Studies in Oxford.

This was a position that White very much looked forward to, as he would be responsible for the curriculum and training of new generations of Dominicans and, more importantly, he would have 'great influence' in how Aquinas would be taught at Blackfriars.

Regrettably, because his professional life had been entangled with his friendship with Jung, a new conservative neo-Thomist was appointed to the job instead, and White was sent to California 'in exile' for five months.32

He was never to teach at Oxford again.Meanwhile, the ongoing polemic with Jung and evil continued in California, and both men began to anticipate the possible difficulties Answer to Job would bring in.

In January 1955 White expressed:

I am frankly relieved that “Answer to Job” has not yet appeared in the USA! … Already of course I am getting perplexed and indignant letters from England asking “What the hell…” It cost quite some sleepless nights, trying to write an article to explain what I think … I hope you find the result (which I will send you if and when is published) not too distressing; and especially that you will take into consideration for whom it is written (White, in Lammers 2007a:254).

To which Jung replied: ‘I know you will have some difficulties when my “Answer to Job” becomes public. I am sorry.’ (Jung, in Lammers
2007a:256).

But none of them would have imagined how deeply the blow would cut and how painful the consequences would be for both of them.

In March 1955 White wrote his review ‘Jung on Job’ for the journal Blackfriars. In it he publicly charged Jung with taking personal interpretation of scripture to an extreme, and in what amounted to an ad hominem attack included called the book ‘destructive and childish’, and accused

Jung of being paranoid and questioning:

… is he, after the manner of his own “Yahweh” duped by some satanic trickster into purposely torturing his friends and devotees? Or is he, more rationally, purposely putting them to test to discover how much they will stand rather than admit the fallibility of their master—or how many, more Job-like, will venture to observe that the Emperor has appeared in public without his clothes? (White 2007:352).33

Some of the reasons why White lost his ‘rhetorical control’ have been pointed out by several scholars (Lammers 1994, 2007a; Weldon
2007; Cunningham 1981, 2007).

First of all, although he had been trained as a priest to obey, he had not fully accepted the humiliation of having his appointment as Regent set aside by the office in Rome.

Second, he was extremely frustrated after having spent ten years in attempting to translate Jungian psychology to theologians to have his efforts hindered, and third he was deeply hurt for no longer being trusted as teacher within his Order.

Thus, the anger White felt for having his career jeopardized within his Order was outwardly directed at Jung (Lammers 2007a:258-265; 1994:101-109; Weldon 2007:181-187; Rutte 2009:308-310).

Nevertheless, White is not consistent in his attack and before the review was published he wrote to Jung asking for forgiveness: ‘[…] there are some passages I would now wish to have kept to myself […] and I am penitent that I have laid my criticism on so thick.’ (White, in Lammers 2007a:259-260).

Two weeks later Jung responded to White:

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature.

Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […] in our time everything is at stake, and one should not mind the little disturbance I am causing […]. I have hesitated and resisted long enough, until I have made up my mind to say what I think (Jung, in Lammers 2007a:261-262).

Jung then gave White a psychological reading:

Your criticism, of my motive concerning "Job" is certainly unjust and you know it. It is an expression of the mental torment you had to undergo in USA—and in Europe […]. Having chosen the life of a monk you have separated yourself from the world and exposed yourself to the eternal fires of the other. Somewhere you have to pay the toll either to Man or to God and in the end you will discover that both overcharge you (Jung, in Lammers 2007a:263).

Here Jung pointed out that because White was 'being fed by an institution for services received' he had to be cautious of the way he expressed himself.

An important point that confirms this was made by another priest who was expelled from the Dominicans as he was advised by his canon law attorney: '

You must remember that taking on the Vatican is like standing in front of a train.

You cannot win; no one ever has.' (Rutte 2009:50).

White remained in his Order and realised that it was impossible to reconcile the Jungian position with traditional theology.

The ramifications of their differences were too deeply rooted and there was no possible compromise: for White theology was 'the queen of sciences'; thus it had primacy over psychology and—God, not the psyche—had the ultimate authority (see Weldon 2007:219).

Despite all this, White apologized for attacking Jung so harshly: 'I do indeed deeply regret having published that article without any regard
for your feelings or my own feelings for you.' (White, in Lammers 2007a:268).

He, nevertheless, still continued to write antagonistic letters, and one of which included a list of several 'Problems Arising from the
Publication of Answer to Job':

to Job is presumably to be read, not as an essay in theology, metaphysics or exegesis, but in practical psychology… What then is its practical psychological content and implication?

First nd foremost it seems to be this: God (not me) is unconscious, divided in himself, moody, capricious, purposeless—but notably evil as well as good. Evil is an ultimate and

irreducible constituent of reality to be accepted—not a privation which can be supplied by good, or out of which good can be brought.

My ‘evil’ is no more my concern. It is ‘all God’s fault’ and I can and should lay all the blame there … the personal shadow is transferred to the ‘divine’, ‘collective’ sphere and left there.

If these are not the psychological implications of the book, they are the obvious ones which in fact are being drawn, and urgently
need the author’s corrections (White, in Lammers 2007a:268-272).

Thus in spite of voicing his regret towards his friend, and laterhaving removed several passages in the edited version of ‘Jung on Job’ in
his book Soul and Psyche (1960) (White 1960:233-240), the publication of White’s review was a blow that cut both ways: he separated himself definitively from Jung’s framework and damaged the friendship for good:

For myself, it seems that our ways must, at least to some extent, part. I shall never forget, and please God I shall never lose, what I owe to your work & your friendship … ‘I hope you do not doubt my friendship, wrong-headed & heartless though it sometimes is. Poor Job at least had friends—however stupid (White, in Lammers 2007a:273).

White continued to write to Jung (three letters in 1955, one in 1956 and two in 1958), but Jung did not reciprocate anymore. At this period
Emma Jung was diagnosed with terminal cancer34 and the grieving Jung, consumed by her illness, asked White: ‘

Please put conventionality aside and do not feel under any obligation… a conventional call means nothing to me, and a straightforward talk may be painful and not desirable.’

(Jung, in Lammers 2007a:266). White’s last effort to clarify his polemic with Jung was the essay ‘Kinds of Opposites’ which appeared in the Fetschrift in 1955 for Jung’s 80th birthday, where he discussed Aquinas’s treatment of good and evil and provided the vocabulary of his main intellectual difference between him and Jung (Lammers 2007a:255-256, n10).

It was written within weeks of his public reaction to Answer to Job.

After a three-year break the two men met briefly and for the last time in 1958 in Küsnacht. In April 1959 White had a near fatal scooter accident that seriously impaired him, which coincided with the Roman Curia taking steps towards suspending the sale of his God and the Unconscious.35

After hearing about White’s accident Jung contacted him for the first time after their fall out: ‘Concerning my doubts about your general attitude

I must mention, in self defense, that you expressed yourself publicly in such a negative way about my work that I really did not know what your real attitude would be.’ (Jung to White, 21 October 1959, in Lammers 2007a:282). To which White replied:

I am somehow moved to send you the assurance of my love for you… I have been, &

still am, sorely perplexed to understand when & where I am supposed to have done this… and, although [there are] matters on which I cannot see eye to eye with you, I would never question your sincerity (let alone publicly), as you have appear to question or deny mine… (White to Jung, 18 March 1960, in Lammers 2007a:283-284).

Both men took steps towards reconciliation but still could not avoid the points of discord.

In March 1960 White was diagnosed with intestinal cancer and 34 In the spring of 1955 Emma Jung discovered that her cancer was inoperable, she was able to take part in Jung's 80th birthday celebration and died on 28 November 1955.
35

White fractured his skull, four ribs, a scapula, lost his vision on the left eye and the left hearing. When his book was out of print Rome attempted to have its Imprimatur withdrawn because of the preface written by Jung, but the book was not suppressed in
the end (Weldon 2007:210, 293, n137, 197; Lammers 2007a:110-111).

Jung, who was not that well himself, having had a heart embolism a month earlier, and not aware of White's cancer being terminal, continued their dispute.

This time he addressed White as Job, perhaps suggesting that the painful experiences White was going through had to do with the dark side of Yahweh:

Since you are very much in the situation of the suffering Job I shall not play the role of his friends, not even of the wise Elihu.

I humbly submit the suggestion, you might apply your personalistic point of view to your own person.

After a long psychological explanation Jung ended the letter in a most friendly way: 'I think of you in ever lasting friendship … thus I
ask for your forgiveness, as it is incumbent on one, who has given cause for scandal and vexation.' (Jung to White, 25 March 1960, in Lammers 2007a:284-286).

White was extremely pleased to hear from Jung again and during the final weeks of his life he wrote two more letters still striving for some intellectual closure.

In the first one he explained that once Antwort auf Hiob had been published it had to be considered objectively because it raised
very many difficulties and problems for many people besides myself… I think these questions cannot be disregarded by anybody who is keen on spreading and continuing the wonderful work you have begun, and which "Antwort" seems implicitly to repudiate (White to Jung, 6 May 1960, in Lammers 2007a:289-291).

In the last letter, written two days later, White concluded:

I am more convinced than ever of the importance of your pioneer work for humanity, even for those who cannot agree with every word you say but have to take part in the "dialectic discussion" with you … I do not know if it is true that you have been a "petrus scandali"

to me (as you say you have), but to the extent that you may have been, I think that I can honestly say that I am grateful for it (White to Jung, 8 May 1960, in Lammers 2007a:291-292).

The trajectory of the Jung-White personal relationship and their intellectual collision over the nature of evil led to substantial losses and
suffering.37

The degree of their involvement, the intensity of their discussion and the magnitude of their interaction led to the psychological hypothesis that the crucial events that happened around them were not unrelated to the phenomena they were discussing. Lammers has written of a force-field in which they were both caught and theirs was a shared tragedy (Lammers 2005:9).

White scholar and chair of the theology department at University of Lancaster, Adrian Cunningham, believes that White's life was shortened by the discussion and disagreements with Jung (Cunningham 1981:324).

Catholic priest and Jungian analyst, John Dourley sustains Jung's view38 hat White could not make the transition offered by psychology and chose the transformation of death (Dourley 2009:85).

So is it valid to speculate that the Jung-White polemic became a living testimony of the 'pleromatic drama for which mankind serves as a tragic chorus', as discussed in Answer to Job? (Jung 1952, ATJ, CW11:§686)

What it is possible to affirm is that the impact of Jung's argument against the privatio was enormous for White. With the publication of Answer to Job the problem of evil had been forced onto God and it was impossible for White to accept that there was evil in the transcendent God of his faith. Goodness and Being were interchangeable in White's theology and Jung's insistence on making evil real, made it good.39

The implications of such a position, of understanding the split between good and evil as reflective of a contradiction in the creator himself, proved to be incompatible with his religious view, since the belief in God's goodness is absolutely vital and central for Christian faith. In Job Jung corrupted the Christian truth that evil arises with men not in God, and inverted the traditional doctrine of man in the image of God, to God in the image of man.

Thus Jung's heretical interpretation posited the idea that mankind is set against the polarities and the contradictions of the God-image and, by the same token, they correspond to positive and negative aspects of human nature.

For White the transformation of the Western God image applied to human beings not to God, but for Jung the Western God-image had both a dark side and potential for transformation.

Even though their discussion 'generated more heat than light' (White 1952:75, n1) and the distance between their thoughts could not be bridged, it was the incompatibilities of their viewpoints and their efforts in educating each other that helped Jung formulate his mature thought (Stein 2007:x).

White, as a catalyst and the ‘spark that ignited’ (Stein 2003:16) Jung’s passionate disapproval of the privatio boni and their extended dialogue, appear to have been a ‘formative influence’ on Answer to Job and on Jung’s late alchemical work (Dourley 2007:283).

Notwithstanding White’s accusations, Jung never was a dualist, and was ‘deeply convinced of the unity of the Self’ (Jung, in Lammers 2007a:142); indeed his psychology responded to the dualism that he observed ‘lurking in the shadows of the Christian Doctrine.’ (ibid.).

One perhaps could say that his religious imagination of the Self as a complexio oppositorum makes him a dual-aspect monist whereby the
evolving myth of the necessary incarnation of God no longer attributes the opposites ‘God’ and ‘man’ as it was before, but rather the opposites within the God-image itself (Jung, MDR:370-371).

CONCLUSION

The question as to whether evil is a human phenomenon or whether
it has a metaphysical structure still hovers over a post-Christian and a
post-Jungian world.

Be that as it may, psychologically speaking Answer to
Job can be experienced as a ‘cup of suffering’ being passed to the ordinary, mortal, modern man in which the ‘bill of the Christian era is presented to us’ (Jung , CW18:§1661).

Christianity inherited Yahwistic contradictions personified in the metaphysical opposition between Christ and Satan (Dourley 2007:284).

In this split Christ incarnated the good side of God and presumably delivered mankind from evil.

However, the dark God has slipped the atom bomb and chemical weapons into [man’s] hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious (Jung 1952, ATJ, CW11:§747).

These telling lines announce the new dispensation: mankind has become an essential component of the divine drama and is forced to become responsible for how the dark side of God manifests through the human nature.

The battle of good and evil, the ‘raging conflict of opposites’ is to be fought within the soul of the individual (Jung, in Lammers 2007a:264-
265; Stein 2007:315).

That is, to come to grips with evil more consciously means, not only, the acceptance that each person contains both darkness
and light, but also, the self-knowledge of ‘how much good we can do and what crimes we are capable of.’ (MDR:362).

Today we are still, individually and collectively, striving to understand the pathological motivations for evil acts and the connection of
violence with religion.

Both history and the current political climate show that when evil breaks out, violence escalates, and what would be normally repressed becomes acceptable; and in the end countries go to war.

What is more, the consequences and the aftermath of evil acts are just what they have always been: death of innocents, marginalised communities, millions of refugees with very little hope for realistic resolution.

Lying at the heart of Jung's Answer to Job was a pressing message, valid in his time and still valid today:

We have experienced things so unheard of and so staggering that the question of whether such things are in any way reconcilable with the idea of a good God has become burningly topical.

It is no longer a problem for experts in theological seminaries, but a universal religious nightmare, to the solution of which even
a layman in theology like myself can, or perhaps must, make a contribution (Jung 1952, ATJ, CW11:§736).

This concern brings the topic closer to contemporary research and debate about a new Anthropocene epoch.40 Simon L. Lewis (Professor of Global Change Science) and Mark A. Maslin (Professor of Earth Systems 40

Combining the Greek words for 'human' and 'recent time', scientists have named this new period of time the Anthropocene. It describes when Homo sapiens became a geological superpower, setting Earth on a new path in its long development.

The Anthropocene is a turning point in the history of humanity, the history of life, and the history of the Earth itself. It is a new chapter in the chronicle of life and a new chapter of the human story (Lewis and Maslin 2018:5).

Science), both at University College London, have pointed out that the chemical signal from nuclear fallout is one of the many human impacts on the environment. In 2015, a new model was proposed which recognised the first demonstration of a nuclear weapon as marking the death of a previous epoch, the Holocene, and the beginning of a new one, the Anthropocene:

'the nuclear blast conducted on 16 July 1945 in the Jornada del Muerto desert, New Mexico, is the ground zero of the Anthropocene' (Lewis & Maslin 2018:291).

The scientific evidence that the power of human actions has created a new geological epoch, somehow confirms Jung's view that
even the darkest shadow represents an aspect of every single one of us. Punita Miranda, The Priest, The Psychiatrist, and The Problem of Evil, Phanes, Volume 2, 2019, Page 104–143

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2. https://phanes.live/539-2/

1.1.21 Gnostic Symbols of the Self (2021-06-11 04:35)

Gnostic Symbols of the Self

[1]Carl Jung Depth Psychology Facebook Group

[2]Aion

Since all cognition is akin to recognition, it should not come as a surprise to find that what I have described as a gradual process of development had already been anticipated, and

more or less prefigured, at the beginning of our era.

We meet these images and ideas in Gnosticism, to which we must now give our attention; for Gnosticism was, in the main, a product of cultural assimilation and is therefore of the greatest interest in elucidating and defining the contents constellated by prophecies about the Redeemer, or by his appearance in history, or by the synchronicity of the archetype.

In the Elenchos of Hippolytus the attraction between the magnet and iron is mentioned, if I am not mistaken, three times.

It first appears in the doctrine of the Naassenes, who taught that the four rivers of Paradise correspond to the eye, the ear, the sense of smell, and the mouth.

The mouth, through which prayers go out and food goes in, corresponds to the fourth river, the Euphrates.

The well-known significance of the "fourth" helps to explain its connection with the "whole" man, for the fourth always makes a triad into a totality.

The text says: "This is the water above the firmament, of which, they say, the Saviour spoke:

If you knew who it is that asks, you would have asked him, and he would have given you a spring of living water to drink.'

To this water comes every nature to choose its own substances, and from this water goes forth to every nature that which is proper to it, more [certainly] than iron to the Heracleian stone," etc.

As the reference to John 4:10 shows, the wonderful water of the Euphrates has the property of the aqua doctrinae, which perfects every nature in its individuality and thus makes man whole too.

It does this by giving him a kind of magnetic power by which he can attract and integrate that which belongs to him.

The Naassene doctrine is, plainly, a perfect parallel to the alchemical view already discussed: the doctrine is the magnet that makes possible the integration of man as well as the lapis.

In the Peratic doctrine, so many ideas of this kind reappear that Hippolytus even uses the same metaphors, though the meaning is more subtle.

No one, he says, can be saved without the Son:

But this is the serpent.

For it is he who brought the signs of the Father down from above, and it is he who carries them back again after they have been awakened from sleep, transferring them thither from hence as substances proceeding from the Substanceless.

This, they say, is [what is meant by] the saying, "I am the Door."

But they say he transfers them to those whose eyelids are closed, as naphtha draws everywhere the fire to itself, more than the Heracleian stone draws iron . . .

Thus, they say, the perfect race of men, made in the image [of the Father] and of the same substance [homoonsion], is drawn from the world by the Serpent, even as it was sent down by him; but naught else [is so drawn].

Here the magnetic attraction does not come from the doctrine or the water but from the "Son," who is symbolized by the serpent, as in John 3:14.

Christ is the magnet that draws to itself those parts or substances in man that are of divine origin, the (signs of the Father), and carries them back to their heavenly birthplace.

The serpent is an equivalent of the fish.

The consensus of opinion interpreted the Redeemer equally as a fish and a serpent; he is a fish because he rose from the unknown depths, and a serpent because he came mysteriously out of the darkness.

Fishes and snakes are favourite symbols for describing psychic happenings or experiences that suddenly dart out of the unconscious and have a frightening or redeeming effect.

That is why they are so often expressed by the motif of helpful animals.

The comparison of Christ with the serpent is more authentic than that with the fish, but, for all that, it was not so popular in primitive Christianity.

The Gnostics favoured it because it was an old-established symbol for the "good" genius loci, the Agathodaimon, and also for their beloved Nous.

Both symbols are of inestimable value when it comes to the natural, instinctive interpretation of the Christ-figure.

Theriomorphic symbols are very common in dreams and other manifestations of the unconscious.

They express the psychic level of the content in question; that is to say, such contents are at a stage of unconsciousness that is as far from human consciousness as the psyche of an animal.

Warm-blooded or cold-blooded vertebrates of all kinds, or even invertebrates, thus indicate the degree of unconsciousness.

It is important for psychopathologists to know this, because these contents can produce, at all levels, symptoms that correspond to the physiological functions and are localized accordingly.

For instance, the symptoms may be distinctly correlated with the cerebrospinal and the sympathetic nervous system.

The Sethians may have guessed something of this sort, for Hippolytus mentions, in connection with the serpent, that they compared the "Father" with the cerebrum and the "Son" with the cerebellum and spinal cord.

The snake does in fact symbolize "cold-blooded," inhuman contents and tendencies of an abstractly intellectual as well as a concretely animal nature: in a word, the extra-human quality in man.

The third reference to the magnet is to be found in Hippolytus' account of the Sethian doctrine.

This has remarkable analogies with the alchemical doctrines of the Middle Ages, though no direct transmission can be proved.

It expounds, in Hippolytus' words, a theory of "composition and mixture": the ray of light from above mingles with the dark waters below in the form of a minute spark.

At the death of the individual, and also at his figurative death as a mystical experience, the two substances unmix themselves.

This mystical experience is the divisio and separatio of the composite (to Sixdo-ai koL x^p^at ra avyKeKpafxiva).

I purposely give the Latin terms used in medieval alchemy, because they denote essentially the same thing as do the Gnostic concepts.

The separation or unmixing enables the alchemist to extract the anima or spiritus from the prima materia.

During this operation the helpful Mercurius appears with the dividing sword (used also by the adept!), which the Sethians refer to Matthew 10 : 34: "I came not to send peace, but a sword."

The result of the unmixing is that what was previously mixed up with the "other" is now drawn to "its own place" and to that which is "proper" or "akin" to it, "like iron to the magnet"

In the same way, the spark or ray of light, "having received from the teaching and learning its proper place, hastens to the Logos, which comes from above in the form of a slave . . . more [quickly] than iron [flies] to the magnet."

Here the magnetic attraction comes from the Logos.

This denotes a thought or idea that has been formulated and articulated, hence a content and a product of consciousness.

Consequently the Logos is very like the aqua doctrinae, but whereas the Logos has the advantage of being an autonomous personality, the latter is merely a passive object of human action.

The Logos is nearer to the historical Christ-figure, just as the "water" is nearer to the magical water used in ritual (ablution, aspersion, baptism). Our three examples of magnetic

action suggest three different forms of magnetic agent:

1. The agent is an inanimate and in itself passive substance, water.

It is drawn from the depths of the well, handled by human hands, and used according to man’s needs.

It signifies the visible doctrine, the aqua doctrinae or the Logos, communicated to others by word of mouth and by ritual.

1. The agent is an animate, autonomous being, the serpent.

It appears spontaneously or comes as a surprise; it fascinates; its glance is staring, fixed, unrelated; its blood cold, and it is a stranger to man: it crawls over the sleeper, he finds it in a shoe or in his pocket.

It expresses his fear of everything inhuman and his awe of the sublime, of what is beyond human ken.

It is the lowest (devil) and the highest (son of God, Logos, Nous, Agathodaimon).

The snake’s presence is frightening, one finds it in unexpected places at unexpected moments.

Like the fish, it represents and personifies the dark and unfathomable, the watery deep, the forest, the night, the cave.

When a primitive says "snake," he means an experience of something extrahuman.

The snake is not an allegory or metaphor, for its own peculiar form is symbolic in itself, and it is essential to note that the "Son" has the form of a snake and not the other way round: the snake does not signify the "Son."

1. The agent is the Logos, a philosophical idea and abstraction of the bodily and personal son of God on the one hand, and on the other the dynamic power of thoughts and words. It is clear that these three symbols seek to describe the unknowable essence of the incarnate God.

But it is equally clear that they are hypostatized to a high degree: it is real water, and

not figurative water, that is used in ritual.

The Logos was in the beginning, and God was the Logos, long before the Incarnation.

The emphasis falls so much on the "serpent" that the Ophites celebrated their eucharistic feast with a live snake, no less realistic than the Aesculapian snake at Epidaurus.

Similarly, the "fish" is not just the secret language of the mystery, but, as the monuments show, it meant something in itself.

Moreover, it acquired its meaning in primitive Christianity without any real support from the written tradition, whereas the serpent can
at least be referred back to an authentic logion.

All three symbols are phenomena of assimilation that are in themselves of a numinous nature and therefore have a certain degree of autonomy.

Indeed, had they never made their appearance, it would have meant that the annunciation of the Christ-figure was ineffective.

These phenomena not only prove the effectiveness of the annunciation, but provide the necessary conditions in which the annunciation can take effect.

In other s words, the symbols represent the prototypes of the Christ-figure that were slumbering in man’s unconscious and were then called awake by his actual appearance in history and, so to speak, magnetically attracted.

That is why Meister Eckhart uses the same symbolism to describe Adam’s relation to the Creator on the one hand and to the lower creatures on the other.

This magnetic process revolutionizes the ego-oriented psyche by setting up, in contradistinction to the ego, another goal or centre which is characterized by all manner of names and symbols: fish, serpent, centre of the sea-hawk, point, monad, cross, paradise, and so on.

The myth of the ignorant demiurge who imagined he was the highest divinity illustrates the perplexity of the ego when it can no longer hide from itself the knowledge that it has been dethroned by a supraordinate authority.

The "thousand names" of the lapis philosophorum correspond to the innumerable Gnostic designations for the Anthropos, which make it quite obvious what is meant: the greater, more comprehensive Man, that indescribable whole consisting of the sum of conscious and unconscious processes.

This objective whole, the antithesis of the subjective ego-psyche, is what I have called the self, and this corresponds exactly to the idea of the Anthropos.

When, in treating a case of neurosis, we try to supplement the inadequate attitude (or adaptedness) of the conscious mind by adding to it contents of the unconscious, our aim is to create a wider personality whose centre of gravity does not necessarily coincide with

the ego, but which, on the contrary, as the patient’s insights increase, may even thwart his ego-tendencies.

Like a magnet, the new centre attracts to itself that which is proper to it, the "signs of the Father," i.e., everything that pertains to the original and unalterable character of the individual ground-plan.

All this is older than the ego and acts towards it as the "blessed, nonexistent God" of the Basilidians acted towards the archon of the Ogdoad, the demiurge, and—paradoxically enough—as the son of the demiurge acted towards his father.

The son proves superior in that he has knowledge of the message from above and can therefore tell his father that he is not the highest God. This apparent contradiction resolves itself when we consider the underlying psychological experience.

On the one hand, in the products of the unconscious the self appears as it were a priori, that is, in well-known circle and quaternity symbols which may already have occurred in the earliest dreams of childhood, long before there was any possibility of consciousness or understanding.

On the other hand, only patient and painstaking work on the contents of the unconscious, and the resultant synthesis of conscious and unconscious data, can lead to a "totality," which once more uses circle and quaternity symbols for purposes of self-description.

In this phase, too, the original dreams of childhood are remembered and understood.

The alchemists, who in their own way knew more about the nature of the individuation process than we moderns do, expressed this paradox through the symbol of the uroboros, the snake that bites its own tail.

The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics.

The idea of an unconscious was not unknown to them.

For instance, Epiphanius quotes an excerpt from one of the Valentinian letters, which says:

"In the beginning the Autopator contained in himself everything that is, in a state of unconsciousness [lit., ’not-knowing’: dyvwo-ta]."

It was Professor G. Quispel who kindly drew my attention to this passage. He also points out the passage in Hippolytus:

So the "Father" is not only unconscious and without the quality of being, but also nirdvandva, without opposites, lacking all qualities and therefore unknowable. This describes the state of the unconscious.

The Valentinian text gives the Autopator more positive qualities:

"Some called him the ageless Aeon, eternally young, male and female, who contains everything in himself and is [himself] contained by nothing."

In him was Iwoia, consciousness, which "conveys the treasures of the greatness to those who come from the greatness."

But the presence of hvoia does not prove that the Autopator himself is conscious, for the differentiation of consciousness results only from the syzygies and tetrads that follow afterwards, all of them symbolizing processes of conjunction and composition.

"Ewoia must be thought of here as the latent possibility of consciousness. Oehler translates it as mens, Cornarius as intelligentia and notio.
St. Paul's concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious condition of man.

When God "looked down" on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation 'to disdain, despise.'

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were
whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.

And in the same passage in the Acts, Paul reminds the

Athenians that they were "God's offspring," and that God, looking back disapprovingly on "the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent."

Because that earlier condition seemed to be altogether too wretched, the fxerdvoia (transformation of mind) took on the moral character of repentance of sins, with the result that the Vulgate could translate it as "poenitentiam agere."

The sin to be repented, of course, is ayvoia or ayvuma, unconsciousness.

As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the avewo-qros, the God without consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in
the seventeenth century.

In this connection I must mention the results of Riwkah Scharf's examination of the figure of Satan in the Old Testament.

With the historical transformation of the concept of Satan the image of Yahweh changes too, so that one can well say that there was a differentiation of the God-image even in the Old Testament, not to speak of the New.

The idea that the world-creating Deity is not conscious, but may be dreaming, is found also in Hindu literature:

Who knows how it was, and who shall declare
Whence it was born and whence it came?
The gods are later than this creation;
Who knows, then, whence it has sprung?
Whence this created world came,
And whether he made it or not,
He alone who sees all in the highest heaven
Knows—or does not know.

Meister Eckhart's theology knows a "Godhead" of which no qualities, except unity and being,2can be predicated; it "is becoming," it is not yet Lord of itself, and it represents an absolute coincidence of opposites:

"But its simple nature is of forms formless; of becoming becomingless; of beings being-less; of things thingless," etc.

Union of opposites is equivalent to unconsciousness, so far as human logic goes, for consciousness presupposes a differentiation into subject and object and a relation between them.

Where there is no "other," or it does not yet exist, all possibility of consciousness ceases. Only the Father, the God "welling" out of the Godhead, "notices himself," becomes "beknown to himself," and "confronts himself as a Person."

So, from the Father, comes the Son, as the Father's thought of his own being. In his original unity "he knows nothing" except the
"suprareal" One which he is.

As the Godhead is essentially unconscious, so too is the man who lives in God. In his sermon on "The Poor in Spirit" (Matt. 5 : 3), the Meister says:

"The man who has this poverty has everything he was when he lived not in any wise, neither in himself, nor in truth, nor in God. He is so
quit and empty of all knowing that no knowledge of God is alive in him; for while he stood in the eternal nature of God, there lived in him not another: what lived there was himself. And so we say this man is as empty of his own knowledge as he was when he was not anything; he lets God work what he will, and he stands empty as when he came from God."

Therefore he should love God in the following way: "Love him as he is: a not-God, a not-spirit, a not-person, a not-image; as a sheer, pure,
clear One, which he is, sundered from all secondness; and in this One let us sink eternally, from nothing to nothing. So help us God. Amen."

The world-embracing spirit of Meister Eckhart knew, without discursive knowledge, the

primordial mystical experience of India as well as of the Gnostics, and was itself the finest flower on the tree of the "Free Spirit" that flourished at the beginning of the eleventh century.

Well might the writings of this Master lie buried for six hundred years, for "his time was not yet come."

Only in the nineteenth century did he find a public at all capable of appreciating the grandeur of his mind.

These utterances on the nature of the Deity express transformations of the God-image which run parallel with changes in human consciousness, though one would be at a loss to say which is the cause of the other.

The God-image is not something invented, it is an experience that comes upon man spontaneously —as anyone can see for himself unless he is blinded to the truth by theories and prejudices.

The unconscious God-image can therefore alter the state of consciousness, just as the latter can modify the God-image once it has become conscious.

This, obviously, has nothing to do with the "prime truth," the unknown God—at least, nothing that could be verified.

Psychologically, however, the idea of God’s ayvwaia, or of the avevvo-qros 0eo?, is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious.

The atman /purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this.

Now if psychology is to lay hold of this phenomenon, it can only do so if it expressly refrains from passing metaphysical judgments, and if it does not presume to profess convictions to which it is ostensibly entitled on the ground of scientific experience.

But of this there can be no question whatever.

The one and only thing that psychology can establish is the presence of pictorial symbols, whose interpretation is in no sense fixed beforehand.

It can make out, with some certainty, that these symbols have the character of "wholeness" and therefore presumably mean wholeness.

As a rule they are "uniting" symbols, representing the conjunction of a single or double pair of opposites, the result being either a dyad or a quaternion.

They arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as
"chaos" or "nigredo").

Empirically, this confusion takes the form of restlessness and disorientation.

The circle and quaternity symbolism appears at this point as a compensating principle of order, which depicts the union of warring opposites as already accomplished, and thus eases the way to a healthier and quieter state ("salvation").

For the present, it is not possible for psychology to establish more than that the symbols of wholeness mean the wholeness of the individual.

On the other hand, it has to admit, most emphatically, that this symbolism uses images or schemata which have always, in all the religions, expressed the universal "Ground," the Deity itself.

Thus the circle is a well-known symbol for God; and so (in a certain sense) is the cross, the quaternity in all its forms, e.g., Ezekiel's vision, the Rex gloriae with the four evangelists, the Gnostic Barbelo ("God in four") and Kolorbas ("all four"); the duality (tao, hermaphrodite, father-mother); and finally, the human form (child, son, anthropos) and the individual personality (Xhrist and Buddha), to name only the most important of the motifs here used.

All these images are found, empirically, to be expressions for the unified wholeness of man.

The fact that this goal goes by the name of "God" proves that it has a numinous character; and indeed, experiences, dreams, and visions of this kind do have a fascinating and impressive quality which can be spontaneously felt even by people who are not prejudiced in their favour by prior psychological knowledge.

So it is no wonder that naive minds make no distinction between God and the image they have experienced.

Wherever, therefore, we find symbols indicative of psychic wholeness, we encounter the naive idea that they stand for God. In the case of those quite common Romanesque pictures of the Son of Man accompanied by three angels with animal heads and one with a human head, for example, it would be simpler to assume that the Son of Man meant the ordinary man and that the problem of one against three referred to the well-known psychological schema of one differentiated and three undifferentiated functions.

But this interpretation would, according to the traditional view, devalue the symbol, for it means the second Person of the Godhead in its universal, fourfold aspect.

Psychology cannot of course adopt this view as its own; it can only establish the existence of such statements and point out, by way of comparison, that essentially the same symbols, in particular the dilemma of one and three, often appear in the spontaneous products of the unconscious, where they demonstrably refer to the psychic totality of the individual.

They indicate the presence of an archetype of like nature, one of whose derivates would seem to be the quaternity of functions that orient consciousness.

But, since this totality exceeds the individual's consciousness to an indefinite and indeterminable extent, it invariably includes the unconscious in its orbit and hence the totality of all archetypes.

But the archetypes are complementary equivalents of the "outside world" and therefore possess a "cosmic" character.

This explains their numinosity and "godlikeness."

To make my exposition more complete, I would like to mention some of the Gnostic symbols for the universal "Ground" or arcanum, and especially those synonyms which signify the "Ground."

Psychology takes this idea as an image of the unconscious background and begetter of consciousness.

The most important of these images is the figure of the demiurge.

The Gnostics have a vast number of symbols for the source or origin, the centre of being, the Creator, and the divine substance hidden in the creature.

Lest the reader be confused by this wealth of images, he should always remember that each new image is simply another aspect of the divine mystery immanent in all creatures.

My list of Gnostic symbols is no more than an amplification of a single transcendental idea, which is so comprehensive and so difficult to visualize in itself that a great many different expressions are required in order to bring out its various aspects.
According to Irenaeus, the Gnostics held that Sophia represents the world of the Ogdoad, which is a double quaternity.

In the form of a dove, she descended into the water and begot
Saturn, who is identical with Yahweh.

Saturn, as we have already mentioned, is the "other sun," the sol niger of alchemy.

Here he is the "primus Anthropus."

He created the first man, who could only crawl like a worm.

Am ong the Naassenes, the demiurge Esaldaios, "a fiery god, the fourth by number," is set up against the Trinity of Father, Mother, and Son.

The highest is the Father, the Archanthropos, who is without qualities and is called the higher Adam.

In various systems Sophia takes the place of the Protanthropos.

mentions the Ebionite teaching that Adam, the original man, is identical with Christ.

In Theodor Bar-Kuni the original man is the five elements (i.e., 4 -|- i).
In the Acts of Thomas, the dragon says of itself: "I am the son ... of him that hurt and smote the four brethren which stood upright."

The primordial image of the quaternity coalesces, for the Gnostics, with the figure of

the demiurge or Anthropos.

He is, as it were, the victim of his own creative act, for, when he descended into Physis, he was caught in her embrace.

The image of the anima mundi or Original Man latent in the dark of matter expresses the presence of a transconscious centre which,
because of its quaternary character and its roundness, must be regarded as a symbol of wholeness.

We may assume, with due caution, that some kind of psychic wholeness is meant (for instance, conscious -f- unconscious), though the history of the symbol shows that it was always used as a God-image.

Psychology, as I have said, is not in a position to make metaphysical statements.

It can only establish that the symbolism of psychic wholeness coincides with the God-image, but it can never prove that the God-image is God himself, or that the self takes the place of God.

This coincidence comes out very clearly in the ancient Egyptian Heb-Sed festival, of which Colin Campbell gives the following description:

"The king comes out of an apartment called the sanctuary, then he ascends into a pavilion open at the four sides, with four staircases leading up to it. Carrying the emblems of Osiris, he takes his seat on a throne, and turns to the four cardinal points in succession. . . . It is a kind of second enthronement . , . and sometimes the king acts as a priest, making offerings to himself. This last act may be regarded as the
climax of the deification of the king."

The kingship is rooted in this psychology, and therefore, for the anonymous individual of the populace, every king carries the symbol of the self, All his insignia—crown, mantle, orb, sceptre, starry orders, etc.—show him as the cosmic Anthropos, who not only begets, but himself is, the world. He is the homo maximus, whom we meet again in Swedenborg’s speculations.

The Gnostics, too, constantly endeavoured to give visible form and a suitable conceptual dress to this being, suspecting that he was the matrix and organizing principle of consciousness.

As the "Phrygians" (Naassenes) say in Hippolytus,he is the "undivided point," the "grain of mustard seed" that grows into the kingdom of God. This point is "present in the body/."

But this is known only to the trvevfiariKoi, the "spiritual" men as opposed to the \pvxiKoi and the vXlkoi ("material" men).

He is to pijfxa tov Oeov, the utterance of God (sermo Dei), and the "matrix of the Aeons, Powers, Intelligences, Gods, Angels, and Emissary
Spirits, of Being and Non-Being, of Begotten and Unbegotten, of the Non-Intelligible Intelligible, of the Years, Moons, Days, Hours. . . ."

This point, "being nothing and consisting of nothing," becomes a "certain magnitude incomprehensible by thought."

Hippolytus accuses the Naassenes of bundling everything into their thought like the syncretists, for he obviously cannot quite understand how the point, the "utterance of God," can have a human form.

The Naassenes, he complains, also call him the "polymorphous Attis," the young dying son of the Great Mother, or, as the hymn cited by Hippolytus says, Kare</>£5 aKova/xa ’Pea?, the ’dark rumour of Rhea.’

In the hymn he has the synonyms Adonis, Osiris, Adam, Korybas, Pan, Bacchus, and TroLfxriv XevKw aarpuv^ ’shepherd of white stars.’

The Naassenes themselves considered Naas, the serpent, to be their central deity, and they explained it as the "moist substance," in agreement with Thales of Miletus, who said water was the prime substance on which all life depended.

Similarly, all living things depend on the Naas; "it contains within itself, like the horn of the one-horned bull, the beauty of all things."

It "pervades everything, like the water that flows out of Eden and divides into four sources" (apxas) "This Eden, they say, is the brain."

Three of the rivers of Paradise are sensory functions (Pison = sight, Gihon = hearing, Tigris = smell), but the fourth, the Euphrates, is the mouth, "the seat of prayer and the entrance of food."

As the fourth function it has a double significance, denoting on the one hand the purely material activity of bodily nourishment, while on the other hand it "gladdens, feeds, and forms [xapaKT-qpi &i] the spiritual, perfect [tc’Aoov] man."

The "fourth" is something special, ambivalent—a daimonion.

A good example of this is in Daniel 3 : 24L, where the three men in the burning fiery furnace are joined by a fourth, whose form was "like a son of God."

The water of the Euphrates is the "water above the firmament," the "living water of Which the Saviour spoke," and possessing, as we have seen, magnetic properties. It is that miraculous water from which the olive draws its oil and the grape the wine.

"That man," continues Hippolytus, as though still speaking of the water of the Euphrates, "is without honour in the world."

This is an allusion to the i-eAeios avOpuiros.

Indeed, this water is the "perfect man," the pr/fia Beov, the Word sent by God. "From the living water we spiritual men choose that which is ours," for every nature, when dipped in this water, "chooses its own substances . . . and from this water goes forth to every nature

that which is proper to it."

The water or, as we could say, this Christ is a sort of panspermia, a matrix of all possibilities, from which the irvevixariKo? chooses "his Osob," his idiosyncrasy, that "flies to him more [quickly] than iron to the magnet."

But the "spiritual men" attain their proper nature by entering in through the "true door," Jesus Makarios (the blessed), and thus obtaining knowledge of their own wholeness, i.e., of the complete man.

This man, unhonoured in the world, is obviously the inner, spiritual man, who becomes conscious for those who enter in through Christ, the door to life, and are illuminated by him.

Two images are blended here: the image of the "strait gate," M and that of John 14:6: "I am the way, and the truth, and the life. No one
comes to the Father but through me."

They represent an integration process that is characteristic of psychological individuation.

As formulated, the water symbol continually coalesces with Christ and Christ with the inner man.

This, it seems to me, is not a confusion of thought but a psychologically correct formulation of the facts, since Christ as the "Word" is indeed the "living water" and at the same time the symbol of the inner "complete" man, the self.

For the Naassenes, the universal "Ground" is the Original Man, Adam, and knowledge of him is regarded as the beginning of perfection and the bridge to knowledge of God.

He is male/female; from him come "father and mother"; he consists of three parts: the rational (vocpov), the psychic, and the earthly (Xolk6v).

These three "came down together into one man, Jesus," and "these three men spoke together, each of them from his own substance to his own," i.e., from the rational to the rational, etc.

Through this doctrine Jesus is related to the Original Man (Christ as second Adam). His soul is "of three parts and (yet) one"—a Trinity.

As examples of the Original Man the text mentions the Cabiros and Oannes.

The latter had a soul capable of suffering, so that the "figure (wkdo-fjia) of the great, most beautiful and perfect man, humbled to a slave,"
might suffer punishment.

He is the "blessed nature, at once hidden and revealed, of everything that has come to be and will be," "the kingdom of heaven which is to be sought within man" (lvr6^ avQp &icov), even "in children of seven years."

For the Naassenes, says Hippolytus, place the "procreative nature of the Whole in the procreative seed."

On the face of it, this looks like the beginnings of a "sexual theory" concerning the underlying psychic substance, reminiscent of certain modern attempts in the same vein.

But one should not overlook the fact that in reality man's procreative power is only a special instance of the "procreative nature of the Whole." "

This, for them, is the hidden and mystical Logos," which, in the text that follows, is likened to the phallus of Osiris—"and they say Osiris is water."

Although the substance of this seed is the cause of all things, it does not partake of their nature.

They say therefore: "I become what I will, and I am what I am."

For he who moves everything is himself unmoved. "He, they say, is alone good." A further synonym is the ithyphallic Hermes Kyllenios.

"For they say Hermes is the Logos, the interpreter and fashioner of what has been, is, and will be." That is why he is worshipped as the
phallus, because he, like the male organ, "has an urge [6p^?jv] from below upwards."

The fact that not only the Gnostic Logos but Christ himself was drawn into the orbit of sexual symbolism is corroborated by the fragment from the Interrogationes maiores Mariae, quoted by Epiphanius.

It is related there that Christ took this Mary with him on to a mountain, where he produced a woman from his side and began to have intercourse with her: ". . . seminis sui defluxum assumpsisset, indicasse illi, quod oporteat sic facere, ut vivamus."

It is understandable that this crude symbolism should offend our modern feelings.

But it also appeared shocking to Christians of the third and fourth centuries; and when, in addition, the symbolism became associated with a concretistic misunderstanding, as appeared to be the case in certain sects, it could only be rejected.

That the author of the Interrogationes was by no means ignorant of some such reaction is evident from the text itself. It says that Mary received such a shock that she fell to the ground.

Christ then said to her: "Wherefore do you doubt me, O you of little faith?"

This was meant as a reference to John 3:12: "If I have told you earthly things and you do not believe, how can you believe if I tell you
heavenly things?" and also to John 6 : 54: "Unless you eat the flesh of the Son of man and drink his blood, you have no life in you."

This symbolism may well have been based, originally, on some visionary experience, such as happens not uncommonly today during psychological treatment.

For the medical psychologist there is nothing very lurid about it.

The context itself points the way to the right interpretation.

The image expresses a psychologem that can hardly be formulated in rational terms and has, therefore, to make use of a concrete symbol, just as a dream must when a more or less "abstract" thought comes up during the abaissement du niveau mental that occurs in sleep.

These "shocking" surprises, of which there is certainly no lack in dreams, should always be taken "as-if," even though they lothe themselves in sensual imagery that stops at no scurrility and no obscenity.

They are unconcerned with offensiveness, because they do not really mean it. It is as if they were stammering in their efforts to express the elusive meaning that grips the dreamer's attention.

The context of the vision (John 3:12) makes it clear that the image should be taken not concretistically but symbolically; for Christ speaks not of earthly things but of a heavenly or spiritual mystery—a "mystery" not because he is hiding something or making a secret of it (indeed, nothing could be more blatant than the naked obscenity of the vision!) but because its meaning is still hidden from consciousness.

The modern method of dream-analysis and interpretation follows this heuristic rule.

If we apply it to the vision, we arrive at the following result:

1. The mountain means ascent, particularly the mystical, spiritual ascent to the heights, to the place of revelation where the spirit is present. This motif is so well known that there is no need to document it.
2. The central significance of the Christ-figure for that epoch has been abundantly proved. In Christian Gnosticism it was a visualization of God as the Archanthropos (Original Man = Adam), and therefore the epitome of man as such: "Man nd the Son of Man." Christ is the inner man who is reached by the path of self-knowledge, "the kingdom of heaven within you."

As the Anthropos he corresponds to what is empirically the most important archetype and, as judge of the living and the dead and king of glory, to the real organizing principle of the unconscious, the quaternity, or squared circle of the self.

In saying this I have not done violence to anything; my views are based on the experience that mandala structures have the meaning and function of a centre of the unconscious personality.

The quaternity of Christ, which must be borne in mind in this vision, is exemplified by the cross symbol, the rex gloriae, and Christ as the year.

The production of the woman from his side suggests that he is interpreted as the second Adam.

Bringing forth a woman means that he is playing the role of the Creator-god in Genesis.

Just as Adam, before the creation of Eve, was supposed by various traditions to be male /female, so Christ here demonstrates his androgyny in a drastic way.

The Original Man is usually hermaphroditic; in Vedic tradition too he produces his own feminine half and unites with her.

In Christian allegory the woman sprung from Christ's side signifies the Church as the Bride of the Lamb.

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to a pair of opposites, thereby making consciousness possible.

For the beholder of the miracle, Mary, the vision was the spontaneous visualization or projection of an unconscious process in herself.

Experience shows that unconscious processes are compensatory to a definite conscious situation.

The splitting in the vision would therefore suggest that it is compensating a conscious condition of unity.

This unity probably refers in the first place to the figure of the Anthropos, the incarnate God, who was then in the forefront of religious interest. He was, in Origen's words, the "Vir Unus," 70 the One Man.

It was with this figure that Mary was confronted in her vision.

If we assume that the recipient of the vision was in reality a woman—an assumption that is not altogether without grounds—then what she had been missing in the pure, deified masculinity of Christ was the counterbalancing femininity.

Therefore it was revealed to her: "I am both, man and woman."

This psychologem is still incorporated today in the Catholic conception of Christ's androgyny as the "Virgo de Virgine," though this is more a sententia communis than a conclusio.

Medieval iconography sometimes shows Christ with breasts, in accordance with Song of Solomon 1:1: 'For thy breasts are better than wine" (DV). In Mechthild of Magdeburg, the soul remarks that when the Lord kissed her, he had, contrary to expectation, no beard.

The tokens of masculinity were lacking. Mechthild had a vision similar to Mary's, deal-

ing with the same problem from a different angle: she saw herself transported to a "rocky mountain" where the Blessed Virgin sat, awaiting the birth of the divine child.

When it was born, she embraced it and kissed it three times.

As the text points out, the mountain is an allegory of the "spiritualis habitus," or spiritual attitude.

"Through divine inspiration she knew how the Son is the innermost core [medulla] of the Father's heart."

This medulla is "strengthening, healing, and most sweet"; God's "strength and greatest sweetness" are given to us through the Son, the "Saviour and strongest, sweetest Comforter," but "the innermost [core] of the soul is that sweetest thing."

From this it is clear that Mechthild equates the "medulla" with the Father's heart, the Son, and the inner man.

Psychologically speaking, "that sweetest thing" corresponds to the self, which is indistinguishable from the God-image.

There is a significant difference between the two visions.

The antique revelation depicts the birth of Eve from Adam on the spiritual level of the second Adam (Christ), from whose side the feminine pneuma, or second Eve, i.e., the soul, appears as Christ's daughter.

As already mentioned, in the Christian view the soul is interpreted as the Church: she is the woman who "embraces the man" and anoints the Lord's feet.

Mechthild's vision is a continuation of the sacred myth: the daughter-bride has become a mother and bears the Father in the shape of the Son.

That the Son is closely akin to the self is evident from the emphasis laid on the quaternary nature of Christ: he has a "fourfold voice" (quadruplex vox), his heart has four kinds of pulse, and from his countenance go forth four rays of light.

In this image a new millennium is speaking. Meister Eckhart, using a different formulation, says that "God is born from the soul," and when we come to the Cherubinic Wanderer of Angelus Silesius, God and the self coincide absolutely.

The times have undergone a profound change: the procreative power no longer proceeds from God, rather is God born from the soul.

The mythologem of the young dying god has taken on psychological form—a sign of further assimilation and conscious realization.

But to turn back to the first vision: the bringing forth of the woman is followed by copulation.

The hieros gamos on the mountain is a well-known motif, just as, in the old alchemical pictures, the hermaphrodite has a fondness for elevated places.

The alchemists likewise speak of an Adam who always carries his Eve around with him.

Their coniunctio is an incestuous act, performed not by father and daughter but, in accordance with the changed times, by brother and sister or mother and son.

The latter variant corresponds to the ancient Egyptian mythologem of Amen as Ka-mutef, which means ’husband of his mother,’ or of Mut, who is the "mother of her father and daughter of her son."

The idea of self-copulation is a recurrent theme in descriptions of the world creator: for instance, God splits into his masculine and feminine halves, or he fertilizes himself in a manner that could easily have served as a model for the Interrogationes vision, if literary antecedents must be conjectured.

Thus the relevant passage in the Heliopolitan story of the Creation runs: "I, even I, had union with my clenched hand, I joined myself in an embrace with my shadow, I poured seed into my mouth, my own, I sent forth issue in the form of Shu, I sent forth moisture in the form of Tefnut."

Although the idea of self-fertilization is not touched on in our vision, there can be no doubt that there is a close connection between this and the idea of the cosmogonic self-creator.

Here, however, world creation gives place to spiritual renewal.

That is why no visible creature arises from the taking in of seed; it means a nourishing of life, "that we may live."

And because, as the text itself shows, the vision should be understood on the "heavenly" or spiritual plane, the pouring out (aTroppota) refers to a Ao’yo? o-Trep/xart/co?, which in the language of the gospels means a living water "springing up into eternal life."

The whole vision reminds one very much of the related alchemical symbolisms.

Its drastic naturalism, unpleasantly obtrusive in comparison with the reticence of ecclesiastical language, points back on the one hand to archaic forms of religion whose ideas and modes of expression had long since been superseded, but forwards, on the other, to a still crude observation of Nature that was just beginning to assimilate the archetype of man.

This attempt continued right up to the seventeenth century, when Johannes Kepler recognized the Trinity as underlying the structure
of the universe—in other words, when he assimilated this archetype into the astronomer’s picture of the world.

After this digression on the phallic synonyms for the Original Man, we will turn back to Hippolytus’ account of the central symbols of the Naassenes and continue with a list of

statements about Hermes.

Hermes is a conjurer of spirits (i/^xaywyo’s), a guide of souls (i/a^oTro/xTros), and a begetter of souls (i/or^v atrto?).

But the souls were "brought down from the blessed Man on high, the archman Adamas, . . . into the form of clay, that they might serve
the demiurge of this creation, Esaldaios, a fiery god, the fourth by number."

Esaldaios corresponds to Ialdabaoth, the highest archon, and also to Saturn.

The "fourth" refers to the fourth Person—the devil—who is opposed to the Trinity. Ialdabaoth means "child of chaos"; hence when Goethe, borrowing from alchemical terminology, calls the devil the "strange son of chaos," the name is a very apt one.

Hermes is equipped with the golden wand.

With it he "drops sleep on the eyes of the dead and wakes up the sleepers."

The Naassenes referred this to Ephesians 5:14: "Awake, O sleeper, and arise from the dead, and Christ shall give you light."

Just as the alchemists took the well-known allegory of Christ, the lapis angularis or cornerstone, for their lapis philosophorum, so the Naassenes took it as symbolizing their Protanthropos Adam, or more precisely, the "inner man," who is a rock or stone, since he came from the Trlrp-q rov ’ASd/xavro^, "fallen from Adamas the arch-man on high."

The alchemists said their stone was "cut from the mountain without hands," and the Naassenes say the same thing of the inner man, who was brought down "into the form of oblivion."

In Epiphanius the mountain is the Archanthropos Christ, from whom the stone or inner man was cut.

As Epiphanius interprets it, this means that the inner man is begotten "without human seed," "a small stone that becomes a great mountain."

The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia.

He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams." "

He [Hermes] is Oceanus, the begetter of gods and men, ever ebbing and flowing, now forth, now back." Men are born from the ebb, and
gods from the flow.

"It is this, they say, that stands written: ’I have said, you are gods, and all of you the sons of the most High.’"

Here the affinity or identity of God and man is explicit, in the Holy Scriptures no less than in the Naassene teachings.

The Naassenes, as Hippolytus says, derived all things from a triad, which consists firstly of the "blessed nature of the blessed Man on high, Adamas," secondly of the mortal nature of the lower man, and thirdly of the "kingless race begotten from above," to which belong "Mariam the sought-for one, and Jothor the great wise one, and Sephora the seer, and Moses whose generation was not in Egypt."

Together these four form a marriage quaternio of the classic type:

HUSBAND WIFE
I I
SISTER BROTHER

Their synonyms are:
MOTHER — FATHER
QUEEN — KING
THE UNKNOWN WOMAN — THE DISTANT LOVER
ANIMA — ANIMUS
329

Moses corresponds to the husband, Sephora to the wife; Mariam (Miriam) is the sister of Moses; Jothor (Jethro) is the archetype of the wise old man and corresponds to the fatheranimus, if the quaternio is that of a woman.

But the fact that Jothor is called "the great wise one" suggests that the quaternio is a man’s. In the case of a woman the accent that falls here on the wise man would fall on Mariam, who would then have the significance of the Great Mother.

At all events our quaternio lacks the incestuous brother-sister relationship, otherwise very common.

Instead, Miriam has something of a mother significance for Moses (cf. Exodus 2 : 4fL).

As a prophetess (Exodus 15 : 20L) she is a "magical" personality.

When Moses took a Moor to wife—the "Ethiopian woman"—this incensed Miriam so much that she was smitten with leprosy and became "as white as snow" (Numbers 12 : 10).

Miriam is therefore not altogether unsuited to play the role of the anima.

The best-known anima figure in the Old Testament, the Shulamite, says: "I am black, but comely" (Song of Songs 1 : 5).

In the Chymical Wedding of Christian Rosenkreutz, the royal bride is the concubine of the Moorish king. Negroes, and especially Ethiopians, play a considerable role in alchemy as synonyms of the caput corvi and the nigredo.

They appear in the Passion of St. Perpetua as representatives of the sinful pagan world.

The triad is characterized by various names that may be onomatopoetic: Kaulakau, Saulasau, Zeesar.

Kaulakau means the higher Adam, Saulasau the lower, mortal man, and Zeesar is named the "upwards-flowing Jordan."

The Jordan was caused by Jesus to flow up-stream; it is the rising flood and this, as already mentioned, is the begetter of gods.

"This, they say, is the human hermaphrodite in all creatures, whom the ignorant call 'Geryon of the threefold body' [that is, d>s h yijs frkovra, 'flowing from the earth']; but the Greeks name it the celestial horn of the moon."

The text defines the above-mentioned quaternio, which is identical with Zeesar, the upwards-flowing Jordan, the hermaphrodite, Geryon of the threefold body, and the horn of the moon, as the cosmogonic Logos (John 1 : iff.), and the "life that was in him" (John 1 : 4) as a "generation of perfect men" (reXeioi avdp &TOL).

This Logos or quaternity is "the cup from which the king, drinking, draws his omens," 10° or the beaker of Anacreon.

The cup leads Hippolytus on to the wine miracle at Cana, which, he says, "showed forth the kingdom of heaven"; for the kingdom
of heaven lies within us, like the wine in the cup.

Further parallels of the cup are the ithyphallic gods of Samothrace and the Kyllenic Hermes, who signify the Original Man as well as the
spiritual man who is reborn.

This last is "in every respect consubstantial" with the Original Man symbolized by Hermes.

For this reason, says Hippolytus, Christ said that one must eat of his flesh and drink of his blood, for he was conscious of the individual
nature of each of his disciples, and also of the need of each "to come to his own special nature." 101

Another synonym is Korybas, who was descended from the crown of the head and from the unformed (axapaKTVp'^rov) brain, like the Euphrates from Eden, and permeates all things. His image exists—unrecognized—"in earthly form."

He is the god who dwells in the flood. I need not describe this symbol here, as I have already discussed it at some length in one of my Paracelsus studies. 102

So far as Korybas is concerned, the parallel between him and the Protanthropos is explained by the ancient view that the corybants were the original men.103

The name "Korybas" does not denote a particular personality, but rather the anonymous member of a collectivity, such as the Curetes,

Cabiri, Dactyls, etc. Etymologically, it has been brought into connection with Kopv<f>ri (crown of the head), though this is not certain.

4orybas seems in our text to be the name of a single personality—the Kyllenian Hermes, who appears here as synonymous with the Cabiri of Samothrace. With reference to this Hermes the text says: "Him the Thracians . . . call Korybas."

I have suggested in an earlier publication that this unusual single personality may perhaps be a product of contamination with Korybas, known to us from the Dionysus legend, because he too seems to have been a phallic being, as we learn from a scholium to Lucian's De dea Syria.

From the centre of the "perfect man" flows the ocean (where, as we have said, the god dwells). The "perfect" man is, as Jesus says, the "true door," through which the "perfect" man must go in order to be reborn.

Here the problem of how to translate "teleios" becomes crucial; for—we must ask—why should anyone who is "perfect" need renewal through rebirth?

One can only conclude that the perfect man was not so perfected that no further improvement was possible. We encounter a similar
difficulty in Philippians 3:12, where Paul says: "Not that I . . . am already perfect" (rereAd'co^ai). But three verses further on he writes: "Let us then, as many as are perfect (re'Aeioi) be of this mind."

The Gnostic use of rcAeios obviously agrees with Paul's.

The word has only an approximate meaning and amounts to much the same thing as Tn/o^ariKos, 'spiritual,' 109 which is not connected with any conception of a definite degree of perfection or spirituality.

The word "perfect" gives the sense of the Greek reAetos correctly only when it refers to God.

But when it applies to a man, who in addition is in need of rebirth, it can at most mean "whole" or "complete," especially if, as our text says, the complete man cannot even be saved unless he passes through this door.

The father of the "perfectus" is the higher man or Protanthropos, who is "not clearly formed" and "without qualities."

Hippolytus goes on to say that he is called Papa (Attis) by the Phrygians.

He is a bringer of peace and quells "the war of the elements" in the human body, a statement we meet again word for word in medieval alchemy, where the filius philosophorum "makes peace between enemies or the elements."

This "Papa" is also called vIkv? (cadaver), because he is buried in the body like a mummy in a tomb.

A similar idea is found in Paracelsus; his treatise De vita longa opens with the words:

"Life, verily, is naught but a kind of embalmed mummy, which preserves the mortal body from the mortal worms."

The body lives only from the "Mumia," through which the "peregrinus microcosmus," the wandering microcosm (corresponding
to the macrocosm), rules the physical body.

His synonyms are the Adech, Archeus, Protothoma, Ides, Idechtrum, etc.

He is the "Protoplast" (the first-created), and, as Ides, "the door whence all created things have come." (Cf. the "true door" above!)

The Mumia is born together with the body and sustains it, though not to the degree that the "supercelestial Mumia" does.

The latter would correspond to the higher Adam of the Naassenes. Of the Ideus or Ides Paracelsus says that in it "there is but One Man . . . and he is the Protoplast."

The Paracelsian Mumia therefore corresponds in every way to the Original Man, who forms the microcosm in the mortal man and, as such, shares all the powers of the macrocosm.

Since it is often a question of cabalistic influences in Paracelsus, it may not be superfluous in this connection to recall the figure of the cabalistic Metatron. In the Zohar the Messiah is described as the "central column" (i.e., of the Sephiroth system), and of this column it is said: "The column of the centre is Metatron, whose name is like that of the Lord.

It is created and constituted to be his image and likeness, and it includes all gradations from Above to Below and from Below to Above, and binds [them] together in the centre."

The dead man, Hippolytus continues, will rise again by passing through the "door of heaven." Jacob saw the gate of heaven on his way to Mesopotamia, "but they say Mesopotamia is the stream of the great ocean that flows from the midst of the perfect man."

This is the gate of heaven of which Jacob said: "How terrible is this place! This is no other but the house of God, and the gate of heaven."

The stream that flows out of the Original Man (the gate of heaven) is interpreted here as the flood-tide of Oceanus, which, as we have seen, generates the gods. The passage quoted by Hippolytus probably refers to John 7 : 38 or to an apocryphal source common to both.

The passage in John—"He who believes in me, as the scripture has said,

Out of his belly shall flow rivers of living water"—refers to a nonbiblical source, which, however, seemed scriptural to the author.

Whoever drinks of this water, in him it shall be a fountain of water springing up into eternal life, says Origen.

This water is the "higher" water, the aqua doctrinae, the rivers from the belly of Christ, and the divine life as contrasted with the "lower" water, the aqua abyssi, where the darknesses are, and where dwell the Prince of this world and the deceiving dragon and his angels. 122

The river of water is the "Saviour" himself.

Christ is the river that pours into the world through the four gospels, like the rivers of Paradise.

I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.

Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the "spiritual inner man" was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is "our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God."

These examples of Christian parallels to the partly pagan views of the Gnostics may suffice to give the reader a picture of the mentality of the first two centuries of our era, and to show how closely the religious teachings of that age were connected with psychic facts.

Now let us come back to the symbols listed by Hippolytus.

The Original Man in his latent state—so we could interpret the term axapaKrqpi<TT6s—is named Aipolos, "not because he feeds hegoats
and she-goats," but because he is ocittoAo?, the Pole that turns the cosmos round.126

This recalls the parallel ideas of the alchemists, previously mentioned, about Mercurius, who is found at the North Pole. Similarly the Naassenes named Aipolos —in the language of the Odyssey—Proteus. Hippolytus quotes Homer as follows: "This place is frequented by the Old Man of the Sea, immortal Proteus the Egyptian . . . who always tells the truth . .."

Homer then continues: ". . . who owes allegiance to Poseidon and knows the sea in all its depths."

Proteus is evidently a personification of the unconscious: it is difficult to "catch this mysterious old being ... he might see me first, or know I am there and keep away."

One must seize him quickly and hold him fast, in order to force him to speak.

Though he lives in the sea, he comes to the lonely shore at the sacred noon-tide hour,

like an amphibian, and lies down to sleep among his seals.

These, it must be remembered, are warm-blooded—that is to say, they can be thought of as contents of the unconscious that are capable of becoming conscious, and at certain times they appear spontaneously in the light and airy world of consciousness.

From Proteus the wandering hero learns how he may make his way homewards "over the fish-giving sea," and thus the Old Man proves to be a psychopomp.

Hippolytus says of him, which can best be translated by the French colloquialism "il ne se laisse pas rouler." "But," the text goes on, "he spins round himself and changes his shape."

He behaves, therefore, like a revolving image that cannot be grasped.

What he says is vrjfiepTrjs, 'in sooth,' infallible; he is a "soothsayer."

So it is not for nothing that the Naassenes say that "knowledge of the complete man is deep indeed and hard to comprehend."

Subsequently, Proteus is likened to the green ear of corn in the Eleusinian mysteries.

To him is addressed the cry of the celebrants: "The Mistress has borne the divine boy, Brimo has borne Brimos!"

A "lower" correspondence to the high Eleusinian initiations, says Hippolytus, is the dark path of Persephone, who was abducted by the god of the underworld; it leads "to the grove of adored Aphrodite, who rouses the sickness of love."

Men should keep to this lower path in order to be initiated "into the great and heavenly" mysteries.

For this mystery is "the gate of heaven" and the "house of God," where alone the good God dwells, who is destined only for the spiritual
men.

They should put off their garments and all become w^ioi, 'bridegrooms,' "robbed of their virility by the virgin spirit."

This is an allusion to Revelation 14:4:". . . for they are virgins. These . . . follow the Lamb whithersoever he goeth."

Among the objective symbols of the self I have already mentioned the Naassene conception of the d^epi "™5 any^, the indivisible point. This conception fully accords with that of the "Monad" and "Son of Man" in Monoimos. Hippolytus says:

Monoimos . . . thinks that there is some such Man as Oceanus, of whom the poet speaks somewhat as follows: Oceanus, the origin
of gods and of men.

Putting this into other words, he says that the Man is All, the source of the universe, unbegotten, incorruptible, everlasting; and that there is a Son of the aforesaid Man, who is begotten and capable of suffering, and whose birth is outside time, neither willed nor predetermined . . . This Man is a single Monad, uncompounded [and] indivisible, [yet] compounded [and] divisible; loving and at peace with all things [yet] warring with all things and at war with itself in all things; unlike and like [itself], as it were a musical harmony containing all things . . . showing forth all things and giving birth to all things. It is its own mother, its own father, the two immortal names.

The emblem of the perfect Man, says Monoimos, is the jot or tittle.

This one tittle is the uncompounded, simple, unmixed Monad, having its composition from nothing whatsoever, yet composed of many forms, of many parts.

That single, indivisible jot is the many-faced, thousandeyed and thousand-named, the jot of the iota.

This is the emblem of that perfect and indivisible Man. . . . The Son of the Man is the one iota, the one jot flowing from on high, full and filling all things, containing in himself everything that is in the Man, the Father of the Son of Man.

This paradoxical idea of the Monad in Monoi'mos describes the psychological nature of the self as conceived by a thinker of the second century under the influence of the Christian message.

A parallel conception is to be found in Plotinus, who lived a little later (c. 205-70).

He says in the Enneads: "Self-knowledge reveals the fact that the soul's natural movement is not in a straight line, unless indeed it have undergone some deviation.

On the contrary, it circles around something interior, around a centre. Now the centre is that from which proceeds the circle, that is, the soul.

The soul will therefore move around the centre, that is, around the principle from which she proceeds; and, trending towards it, she will attach herself to it, as indeed all souls should do.

The souls of the divinities ever direct themselves towards it, and that is the secret of their divinity; for divinity consists in being attached to the centre. . . . Anyone who withdraws from it is a man who has remained un-unified, or who is a brute."

Here the point is the centre of a circle that is created, so tospeak, by the circumambulation of the soul.

But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams.

Of equal significance is the idea, also common among the Gnostics, of the ainvB^p or spark.

It corresponds to the scintilla vitae, the "little spark of the soul" in Meister Eckhart which we meet with rather early in the teachings of Saturninus.

Similarly Heraclitus, "the physicist," is said to have conceived the soul as a "spark of stellar essence." 1Hippolytus says that
in the doctrine of the Sethians the darkness held "the bright-

ness and the spark of light in thrall," and that this "very small spark" was finely mingled in the dark waters below.

Simon Magus likewise teaches that in semen and milk there is a very small spark which "increases and becomes a power boundless and immutable."

The symbol of the point is found also in alchemy, where it stands for the arcane substance; in Michael Maier it signifies "the purity or homogeneity of the essence." It is the "punctum solis" in the egg-yolk, which grows into a chick. In Khunrath it represents Sapientia in the form of the "salt-point"; in Maier it symbolizes gold.

To the scholiast of the "Tractatus aureus" it is the midpoint, the "circulus exiguus" and "mediator" which reconciles the hostile elements and "by persistent rotation changes the angular form of the square into a circular one like itself."

For Dorn the "punctum vix intelligibile" is the starting point of creation.

Similarly John Dee says that all things originated from the point and the monad.

Indeed, God himself is simultaneously both the centre and the circumference.

In Mylius the point is called the bird of Hermes.

In the "Novum lumen" it is spirit and fire, the life of the arcane substance, similar to the spark.

This conception of the point is more or less the same as that of the Gnostics.

From these citations we can see how Christ was assimilated to symbols that also meant the kingdom of God, for instance the grain of mustard-seed, the hidden treasure, and the pearl of great price.

He and his kingdom have the same meaning. Objections have always been made to this dissolution of Christ’s personality, but what has not been realized is that it represents at the same time an assimilation and integration of Christ into the human psyche.

The result is seen in the growth of the human personality and in the development of consciousness.

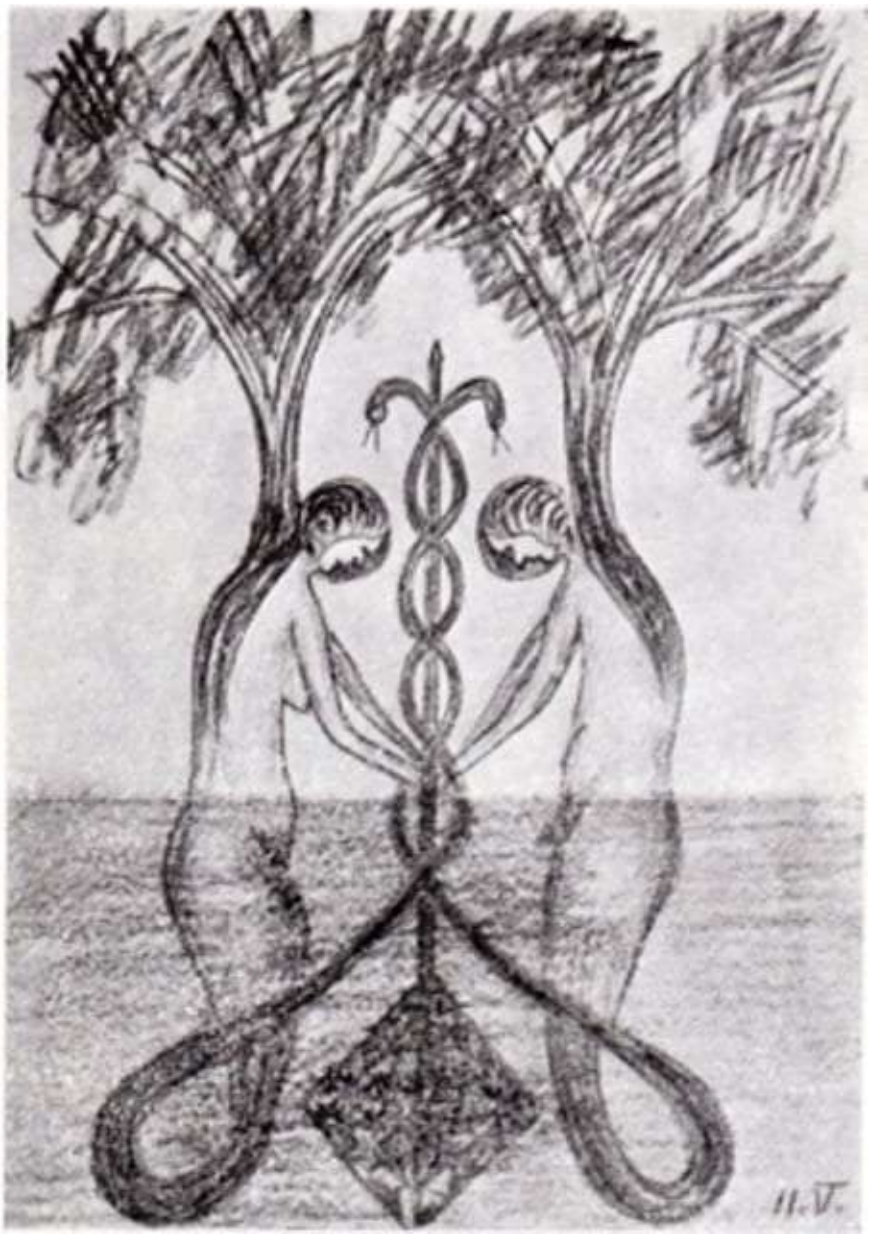
These specific attainments are now gravely threatened in our antichristian age, not only by the sociopolitical delusional systems, but above all by the rationalistic hybris which is tearing our consciousness from its transcendent roots and holding before it immanent goals.
Carl Jung, CW 9ii, Para 287-346

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1611955676&sr=8-1

1.1.22 The animus began to manifest in the outside world, even symbolically. (2021-06-12 02:54)

The animus began to manifest in the outside world, even symbolically.

[1]Carl Jung Depth Psychology Facebook Group



Catharine in San Remo, ca. 1932

[2]Jung My Mother and I

The snag was that my mother [Katy] would see her situation pretty clearly for a while but then fall back into her old ways of thinking and behaving.

The cafe society that she thought she had outgrown would attract her again.

And Barbara Hannah would turn ogre once more, and my mother a little girl.

She forgot what Jung told her about her animus, instead seeing a negative animus only in other women.

It might have helped her to understand her animus better by giving it a name.

(Though the Lump rolling about was an impediment, its contents, roughly derived from her father's rougher sides, were unknown, so unnamed.)

Her animus was caught in her father complex, so that she identified with an old man rather than an old woman; no wonder she had problems with her sex.

Obviously, as a child Catharine had been unable to form an emotional bond with her difficult father.

A not infrequent occurrence between fathers and daughters ensued: as no relationship was possible between them, she identified with him instead.

At the clinic where I worked, the small private Jungian Psychiatric Klinik am Zurichberg, several women had a similar problem.

Two of them astonished me by mirroring their fathers physically as well as mentally, one of

them posturing as her father did, the other, though anorexic, displaying the arm and leg muscles of a man.

From my work with women patients, I learned how important an emotional marriage with the father, or with his substitute (the first man in a woman's life), is vital for feminine development. Jane Cabot Reid, Jung My Mother and I, Page 103-104

The idea of the animus was pivotal.

Though much of the Lump's [Katy's Animus] contents remained elusive, Katy had turned forty in 1935, and the little-girl side was retreating while the masculine side was in the ascendant - a normal process for women, according to Jung.

The animus that had always floored me at home began to manifest in the outside world, even symbolically.

At the fancy-dress parties of the Jungian group Katy went from a seductive Merry Widow's outfit in the early thirties to a Pierrot, a British Spinster with man's hat and flat shoes, and a Swiss Peasant with pipe and beard, a favorite of hers, which won first prize.

She also showed male bonhomie, getting on very well with men in a non-flirtatious way, enjoying risque jokes, and enjoying jolly drinking companions.

Katy had a deep voice and was often addressed on the telephone as monsieur when she phoned for breakfast in a hotel.

This she liked!

Katy told me that her voice had broken because her mother had forced her to take singing lessons as a young girl.

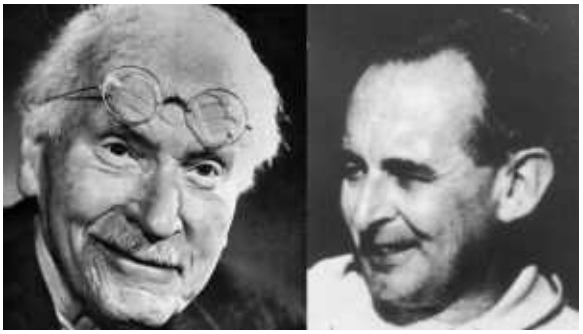
In her middle years, she certainly felt more at ease with men than with women. (When in love, she had to dominate.)

Though she could be enthusiastic about a new female acquaintance, after a while the woman, failing to live up to an ideal image, was dubbed totally evil. As Jung said, "Then it is black, and that is that." Jane Cabot Reid, Jung My Mother and I, Page 98-99

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?dchild=1&keywords=jung+my+mother+and+I&qid=1622987733&sr=8-1

1.1.23 "Answer to Job" has not yet appeared in the USA (2021-06-12 04:24)

"Answer to Job" has not yet appeared in the USA



[1]Jung-White Letters

I am frankly relieved that “Answer to Job” has not yet appeared in the USA! …

Already of course I am getting perplexed and indignant letters from England asking “What the hell…”

It cost quite some sleepless nights, trying to write an article to explain what I think …

I hope you find the result (which I will send you if and when is published) not too distressing; and especially that you will take into consideration for whom it is written Victor White, Jung-White Letters, Page 254

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature.

Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […]

in our time everything is at stake, and one should not mind the little disturbance I am causing […]. I have hesitated and resisted long enough, until I have made up my mind to say what I think Carl Jung, Jung-White Letters, Page 261-262

Answer to Job is presumably to be read, not as an essay in theology, metaphysics or exegesis, but in practical psychology… What then is its practical psychological content and implication? First and foremost it seems to be this: God (not me) is unconscious, divided in himself, moody, capricious, purposeless—but notably evil as well as good. Evil is an ultimate and irreducible constituent of reality to be accepted—not a privation which can be supplied

by good, or out of which good can be brought. My ‘evil’ is no more my concern. It is ‘all God’s fault’ and I can and should lay all the blame there … the personal shadow is transferred to the ‘divine’, ‘collective’ sphere and left there. If these are not the psychological implications of the book, they are the obvious ones which in fact are being drawn, and urgently need the author’s corrections. Victor White, Jung-White Letters, Page 268-272

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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1.1.24 I thought too little about evil. Evil exists, too. (2021-06-12 04:24)

I thought too little about evil. Evil exists, too.

[1]Carl Jung Depth Psychology Facebook Group

[2]Black Books

I saw an image-a terrible image:

A gloomy vault-the floor consists of damp stone slabs-in the middle there is a high stake-from which ropes and axes hang.

At the foot of the stake there lies an awful serpent-like tangle of human bodies-in the middle the prostrate figure of a beautiful young maiden with wonderful red-gold hair.

She is naked- a man with a beardless face dressed in tight purple clothes is lying half under her.

His head is bent backward- I see a fine thin streak of blood running down his forehead- two identically dressed men have thrown themselves over the maiden’s feet and body.

Their beardless faces bear an inhuman expression-the essence of evil - their muscles are hard, and their bodies sleek like serpents.

The maiden holds her hand over one eye of the man lying beneath her, who is the most powerful of the three-her hand is firmly clasps a small silver bangle that she somehow has driven into the right eye of that devil.

The tangle is entirely motionless and I realize- they wanted to torture the maiden, but she defended herself and succeeded in piercing the eye of the evil one with the little hook-if he moves, she will tear out his eye with a final jerk.

The horror paralyzes me. What will happen?

The inner voice speaks: ’The evil one cannot make a sacrifice, he cannot sacrifice his eye. Victory is with the one who can sacrifice."

Evil? I thought too little about evil. Evil exists, too.

Evil, the abysmal evil is not to be forgotten.

There is no scientific cover-up for it. Even the word "evil" is commonplace, but not the thing per se.

Here lies an inner reluctance- what is it I do not want to see?

A sickening feeling of nausea sneaks up on me-abominable, perfidious serpents wind their way slowly and cracklingly through undergrowth; they hang down lazily and disgustingly lethargic from the branches, looped in dreadful knots-a horror at touching the sleek back of these devilish animals- I am reluctant to enter this dreary and unsightly valley, where the bushes stand in arid stony defiles- the valley looks so normal-its air smells of crime, of foul, cowardly deeds-I am seized by disgust and horror-I walk hesitantly over the boulders- avoiding every dark place for fear of serpents.

The sun shines weakly out of a gray sky, and all the leaves are shriveled as in autumn.

A marionette with a broken head lies before me amidst the stones-a few steps further, a small child's apron-and then behind the bush-the body of a half-naked small girl-her body covered with terrible stab and slash wounds-smeared with blood-one foot is clad with a stocking and shoe, the other is naked and gorily crushed- the head-where is the head? -the head is a mash of blood with hair and whitish pieces of bone-surrounded by stones smeared with brain and blood.

Ice-cold horror fixes my gaze on this awful sight. A shrouded figure, like that of a woman, is standing there calmly, with her face is covered by an impenetrable veil. I stare at her.

She asks me quietly:

"What then do you say?"

Jung What should I say? This is beyond words.

She: "Do you understand this?"

Jung: I refuse to understand such things. I can't speak about them without

becoming enraged.

Jung: Why become enraged? You might as well rage every day of your life, for these and similar things occur on earth -all times–every day.

Jung: But most of the time we don't see them.

Girl's Soul: So knowing that they happen is not enough to enrage you?

Jung: If I merely have knowledge of something, it's easier and simpler. One doesn't realize the horror through sheer knowledge.

Girl's Soul: Step nearer and you will see that the body of the child has been cut open; take out the liver.

Jung: I will not touch this corpse. If someone witnessed this, they would think that I'm the murderer.

Girl's Soul: You are cowardly; take out the liver.

Jung: Why should I do this? This is absurd.

Girl's Soul: I want you to remove the liver. You must do it.

(Her voice becomes threatening) The Black Books, Vol. III, Page 133-134

For Jung’s commentary on this section of this entry, see IN, pp. 315- 19.

In the calligraphic volume, he added the following marginal note to this passage: "cataphatha-brahmanam 2,2,4."

Satapathabrahmana 2,2,4 (Max Muller, Sacred Books of the East, vol. 12) provides the cosmological justification behind the Agnihotra.

It commences by describing how Prajapati, desiring to be reproduced , produces Agni from his mouth.

Prajapati offers himself to Agni and saves himself from Death, as he is about to be devoured.

The Agnihotra (lit. "fire healing") is a Vedic ritual performed at sunrise and sunset.

The performers purify themselves , light a sacred fire, and chant verses and a prayer to Agni. The Black Books, Vol. III, Page 134, fn 137

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=X4KCDNNTPZGH&dchild=1&keywords=jung+black+books&qid=1606914396&sprefix=jung

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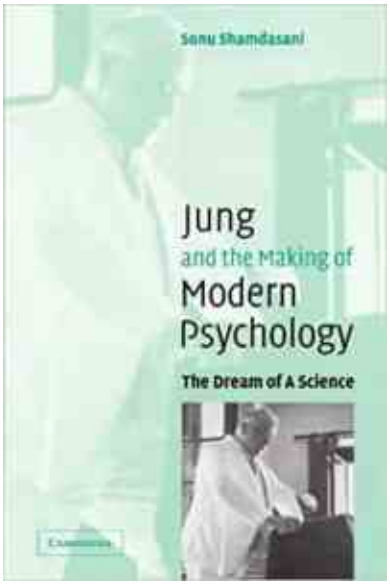
1.1.25 Toni Wolff’s discussion of the scientific status of complex psychology (2021-06-13 02:58)

Toni Wolff’s discussion of the scientific status of complex psychology



[1]Jung and the Making of Modern Psychology The Dream of a Science

It is important then to grasp that Jung's work on psychological types represented the summation of collective research. Jung's pupil C. A. Meier gave the following account of the respective contributions of Jung's colleagues.

He stated that Hans Schmid showed Jung that extraversion was not necessarily correlated with feeling; Toni Wolff was instrumental in introducing the functions of sensation and intuition; and finally intuition was dealt with critically by Emil Medtner.

According to Jung's son, Franz Jung, Jung met on a regular basis with a sort of committee consisting of Emil Medtner, Toni Wolff, Adolf Keller, and some theologians, which worked together in the preparation of Psychological Types, particularly focusing on the issue of terminology.

In a circular letter to members of the Association for Analytical Psychology, Jung suggested that they should hold meetings "to establish unanimity in theoretical basic viewpoints, and especially in the definition and application of technical terms." Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 68-69

Jung referred to Toni Wolff's discussion of the scientific status of complex psychology in her 1935 paper, "Einf ¨uhrung in die Grundlagen der Komplexen Psychologie."

Wolff drew from Rickert, and found in his work the methodological basis for a clarification of the principles of complex psychology.

She took up Rickert's distinction between natural sciences and cultural sciences.

For Wolff, complex psychology had two sides: on the one hand it constituted a scientific theory, and on the other it was a psychological analysis of the individual.

When it dealt with general psychic elements or aspects of the individual and when it researched general structures and functions of the psyche such as typology, the collective unconscious and the concept of energy, it used a generalising method.

When it dealt with the concept and process of individuation, individualising experience comes into operation. Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 94, fn 104

1. https://smile.amazon.com/Jung-Making-Modern-Psychology-Science/dp/0521539099/ref=sr_1_1?dchild=1&keywords=shamdasani+making+of+modern&qid=1623488399&sr=8-1

1.1.26 They are now handing on the rumour that I am a Nazi. (2021-06-13 04:01)

They are now handing on the rumour that I am a Nazi.

[1]Jung-White Letters

A small book, "Aufsatze zur Zeitgeschichte is about to appear and another book, "Psychologie der -Obertragung"13 is with the printer.

In this book I try to demonstrate the influence of spiritual i.e. archetypal influences on transference to doctors and psychologists.

It is difficult and will be certainly misunderstood, as the lack of education is appalling in our days.

I recently discovered the interesting fact, that not only communists, but also socialists begin to growl against my insistence on the spiritual value of the individual.

They are now handing on the rumour that I am a Nazi.

As a matter of fact this endeavour to suppress the individual in favour of mass psychology and of "etatisme"is Nazidom, which thrives now on the left wing. I am also accused of "conversations with Jesuits".

In a future socialistic or even communistic state Psychotherapy will be a subversive movement, if it is going to last at all.

It will share the fate of Christianity, inasmuch as it is a development on the basis of and within Christianity.

I was reading a good deal of Origenes lately and I was deeply impressed with the profound similarity between certain of his views and some fundamental concepts of my psychology.

Two lectures, which I gave at the Eranos meeting 1945 are now printed. The title is:

Zur Psychologie des Geistes As soon as I get reprints I will send you one.

Hoping you are always in good health

I remain yours sincerely C.G. JUNG Carl Jung, Jung-White Letters, Page 28-29

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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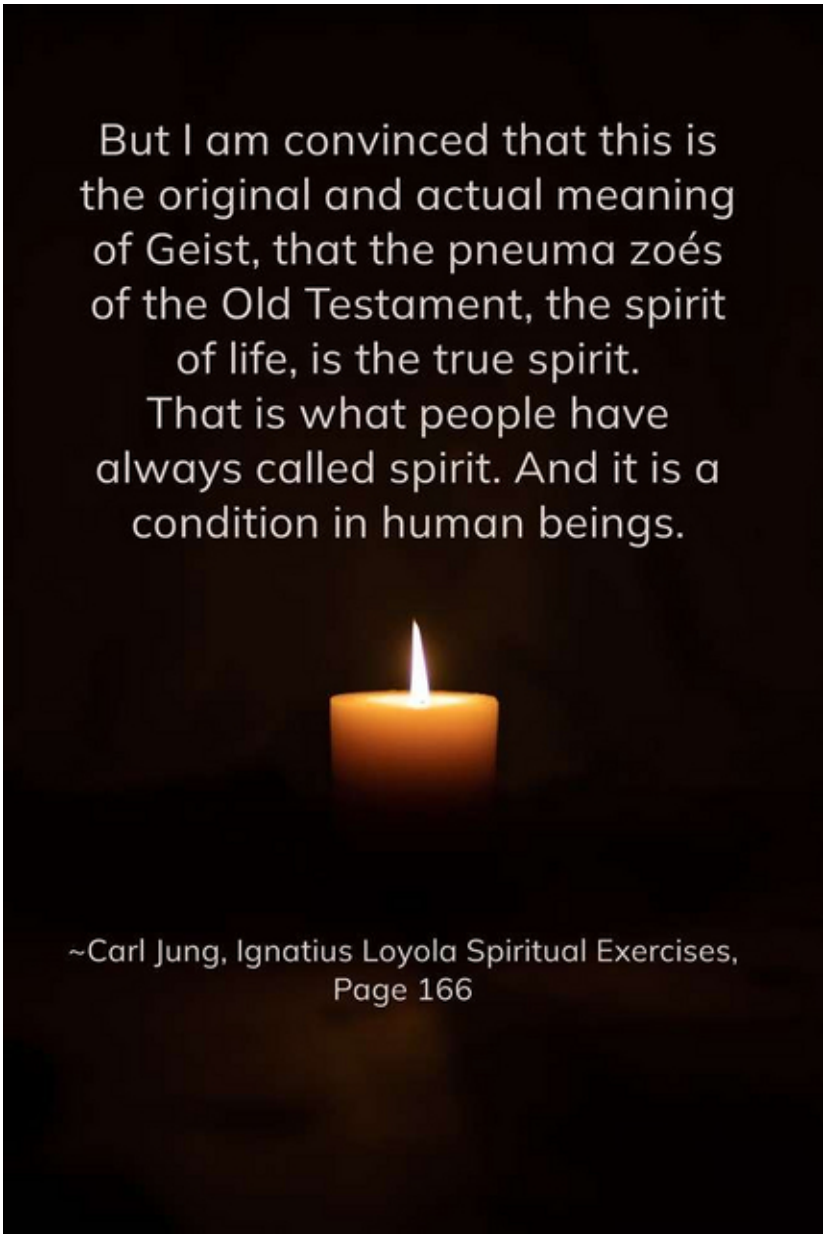
1.1.27 1. Great Carl Jung Human Being – Anthology (2021-06-14 03:42)

Carl Jung Human Being – Anthology


But I am convinced that this is the original and actual meaning of Geist, that the pneuma zoés of the Old Testament, the spirit of life, is the true spirit. That is what people have always called spirit. And it is a condition in human beings.
~Carl Jung, Ignatius Loyola Spiritual Exercises, Page 166

Carl Jung on “Human Being” – Anthology.

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber 204

Novus, Page 352.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

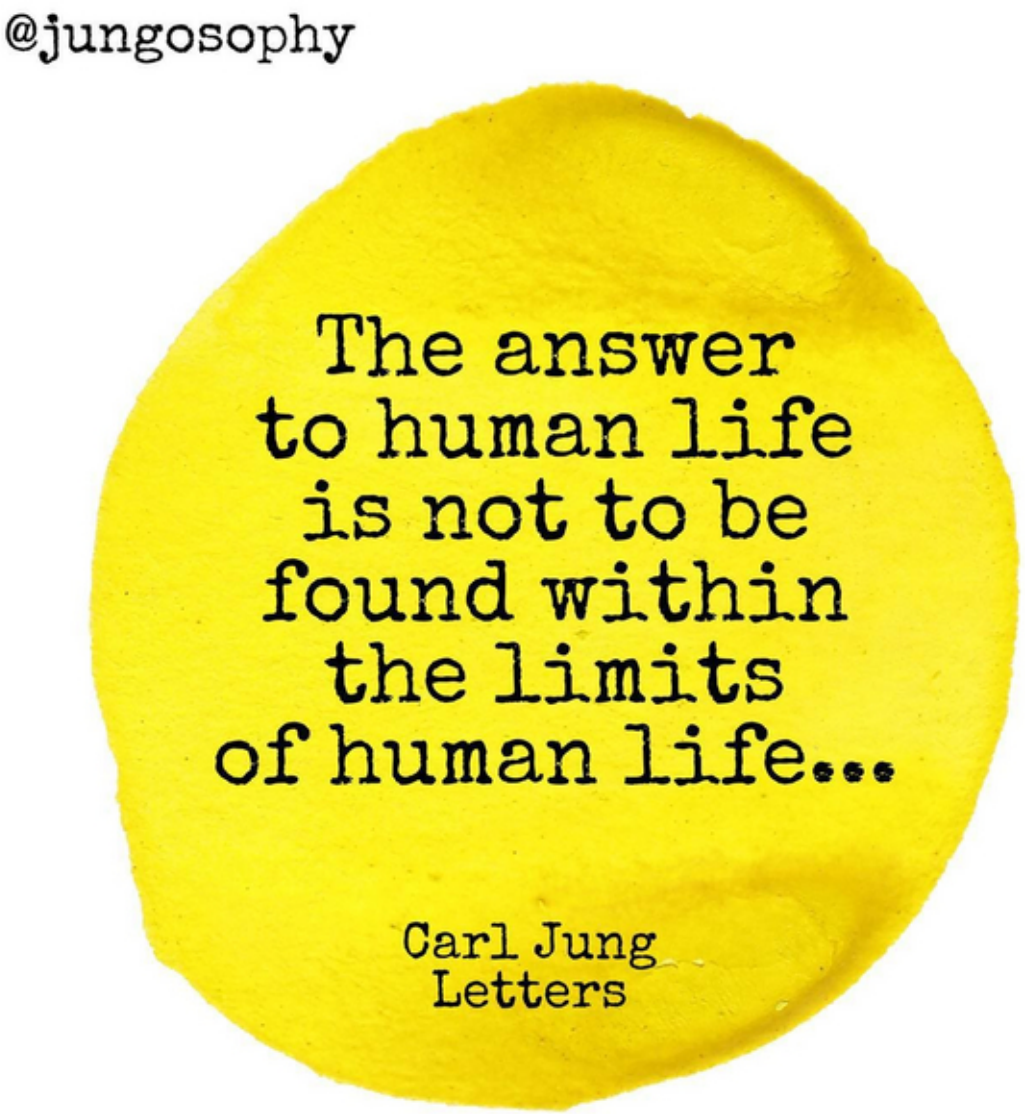
Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

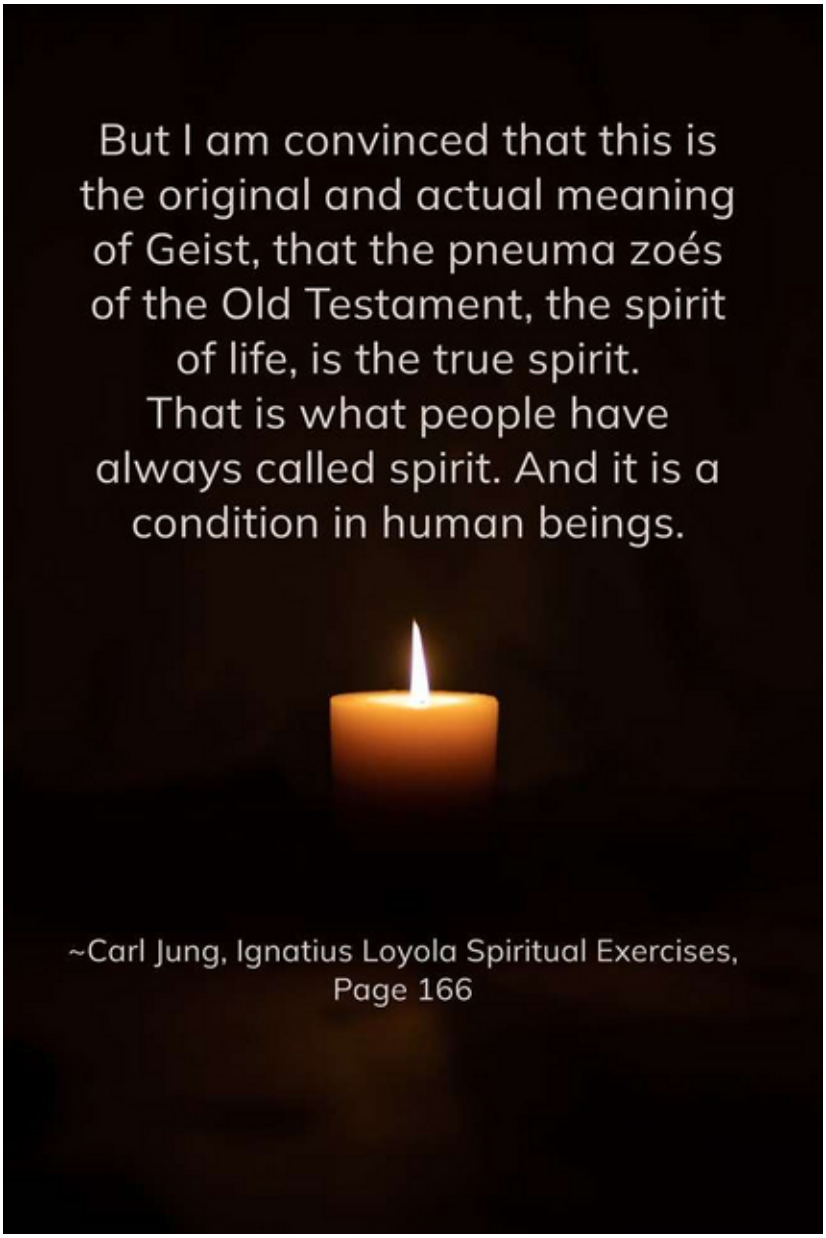
While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an

old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

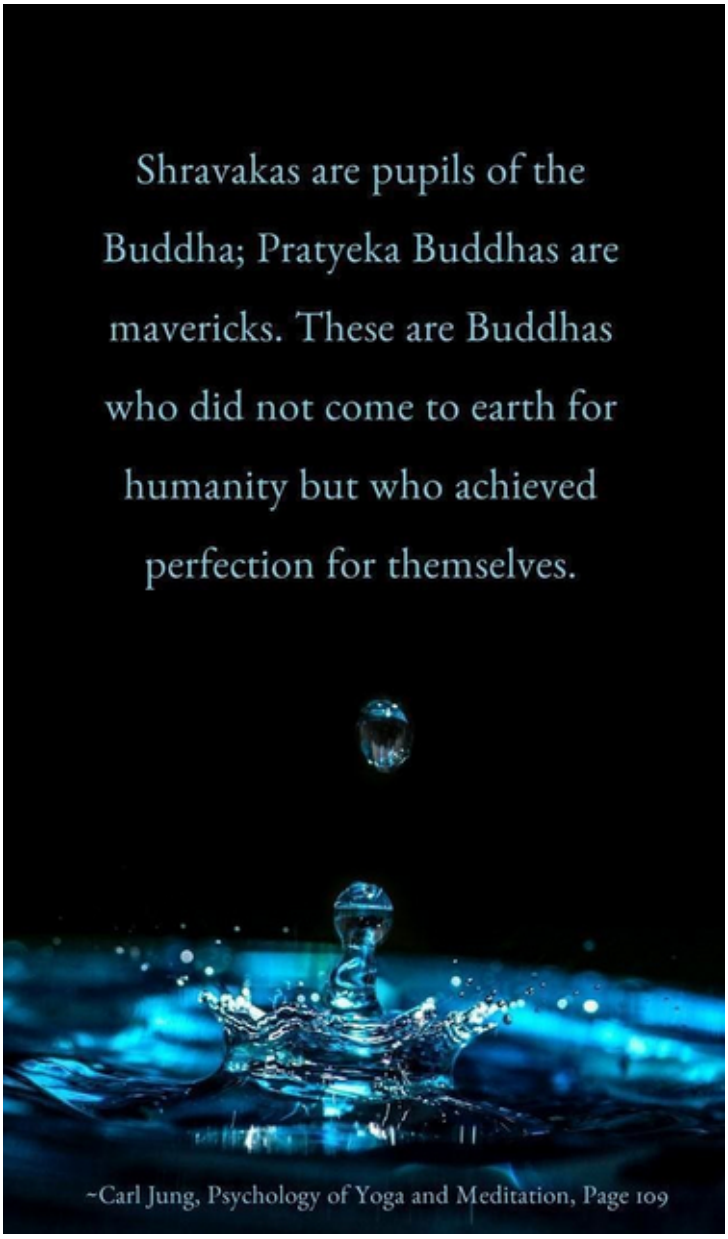
You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310




But I am convinced that this is the original and actual meaning of Geist, that the pneuma zoés of the Old Testament, the spirit of life, is the true spirit. That is what people have always called spirit. And it is a condition in human beings.
~Carl Jung, Ignatius Loyola Spiritual Exercises, Page 166

205 Human


Shravakas are pupils of the Buddha; Pratyeka Buddhas are mavericks. These are Buddhas who did not come to earth for humanity but who achieved perfection for themselves.
~Carl Jung, Psychology of Yoga and Meditation, Page 109

108 HUMANITY

[1]Carl Jung Depth Psychology Blog

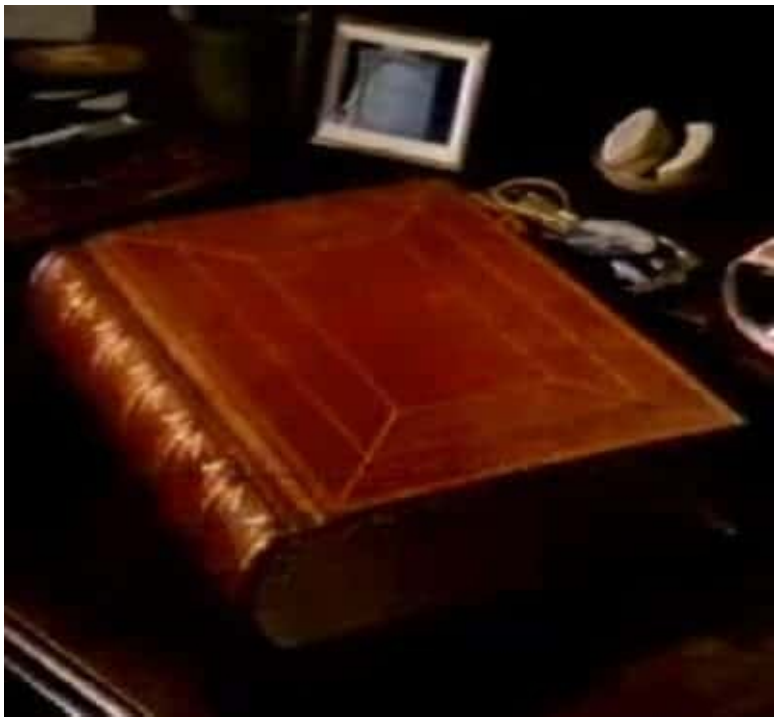
[2]Jung’s Model of the Psyche

1. https://carljungdepthpsychologysite.blog/

2. https://www.thesap.org.uk/articles-on-jungian-psychology-2/carl-gustav-jung/jungs-model-psyche/

1.1.28 The Composition of Liber Novus (2021-06-14 04:08)

The Composition of Liber Novus



[1]Black Books

The Composition of Liber Novus

The outbreak of the war had given Jung a completely new understanding of his fantasies .

In Liber Novus, he wrote: "And then the War broke out.

This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book."

A critical part of this shift was that he no longer viewed his fantasies as purely personal.

In Liber Novus he wrote (commenting on an entry of May 23, 1914), "I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak."

It is likely that at this stage he reread the entries of November I2, 1913-July 21, 1914, in Books 2-4.

He now conceived of the idea of a work exploring the correspondence between his fantasies and what was taking place in the world, at literal and symbolic levels.

This was to become Liber Novus.

He transcribed and edited most of the entries from Books 2- 4 covering November 12, 1913-April 19, 1914.

In the main, he tended to omit material that depicted his emotional states.

He reproduced the fantasies faithfully while omitting the dates.

The sequence of Liber Novus nearly always corresponds exactly to that of the Black Books.

Jung maintained a "fidelity to the event." What he was writing was not to be mistaken as fiction.

At the same time, he closely copyedited the fantasies, making a number of small revisions.

The changes served to clarify matters at certain junctures and present a smoother sequence, and they also made the material less personally revealing.

The main difference between the Black Books and Liber Novus is that the former were written for Jung’s personal use, and can be considered the records of an experiment, while the latter was addressed to a public and presented in a form to be read by others.

The revisions to the material mark the passage from personal notebook to public work. Dated entries became chapters.

A sizable share of Jung’s "confrontations with the unconscious" actually consisted of his transcription of and editorial work on and copyediting of his own material.

In this edition, most of the significant changes have been noted, which enables the reader to follow Jung as editor of his own material.

In Liber Novus, to each of the entries Jung reproduced, he added a section explaining the significance of the episode, combined with a lyrical elaboration.

He arranged the work into a series of chapters: for the most part, the chapters corresponded to individual entries.

The Draft begins with the address "My friends," a recurring phrase.

In November 1914, Jung closely studied Nietzsche's Thus Spoke Zarathustra (1883-91), which he had first read in his youth.

He later recalled that "then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra."

It strongly shaped the structure and style of Liber Novus. like Nietzsche in Zarathustra, Jung divided the material up into a series of
books comprised of short chapters.

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul.

There are also indications that Jung read Dante's Commedia, which also informs the structure of the work. 121

Liber Novus depicts Jung's descent into hell. But whereas Dante could utilize an established cosmology,

Liber Novus is an attempt to shape an individual cosmology.

The role of Philemon in Jung's work has analogies to that of Zarathustra in Nietzsche's work and Virgil in Dante's.

In the Draft, about 5 o percent of the material is drawn directly from the Black Books.

There are approximately thirty-five new sections of lyrical elaboration and commentary.

Here Jung was the exegete of his own imaginal visions.

He attempted to derive general psychological principles from his fantasies, and to understand to what extent the events portrayed in them presented, in symbolic form, developments that were to occur in the world.

In 1914, he had introduced a distinction between interpretation on the objective level, in which dream objects were treated as representations of real objects, and interpretation on the subjective level, in which every element concerns the dreamers themselves.

As well as interpreting his fantasies on the subjective level, one could characterize his

procedure here as an effort to interpret his fantasies
on the "collective" level.

He does not try to interpret his fantasies reductively but, rather, as depicting the functioning of general psychological principles in him (such as the relation of introversion to extraversion, thinking and pleasure, and so forth), and as depicting literal or symbolic events that are going to happen.

Thus the "second layer" of the Draft represents the first major and extended development and application of his new constructive method.

It is itself a hermeneutic experiment.

It provides an interpretive reading of the entries in the Black Books in the concentrated five-month period beginning in November 1913.

This work of understanding encompassed a number of interlinked threads.

Jung wanted to understand himself and to integrate and develop the various components of his personality; to understand the structure of the human personality in general and the relation of the individual to present-day society and to the community of the dead; to fathom the psychological and historical effects of Christianity; and to grasp the future religious development of the West.

He discussed many other themes, including the nature of self-knowledge, the nature of the soul, the relation of thinking and feeling and the psychological types, the relation of inner and outer masculinity and femininity, and the uniting of opposites.

He also treated solitude, the value of scholarship and learning, the status of science, the significance of symbols and how they are to be understood, and the meaning of the war.

He touched on madness, divine madness, and psychiatry, how the Imitation of Christ is to be understood today; the death of God; the historical significance of Nietzsche; and the relation of magic and reason.

The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation.

This is ultimately achieved through enabling the rebirth of a new image of God in his soul and developing a new worldview in the form of a psychological and theogenic cosmology.

Liber Novus presents the prototype of Jung’s conception of the individuation process, which he held to be the universal form of individual psychological development.

Thus the work itself can be understood on one hand as depicting Jung’s individuation process, and on the other as his elaboration of this concept as a general psychological schema.

At the beginning of the book, he refinds his soul and embarks on a sequence of fantasy

adventures, which are linked to form a consecutive narrative.

He realized that until then, he had served the spirit of the time, characterized by use and value. In addition to this, there existed a spirit of the depths, which led to the things of the soul.

In terms of Jung's later biographical memoir, the spirit of the times corresponds to personality no. I , and the spirit of the depths corresponds to personality no. 2.

Hence this period may be seen as a return to the values of personality no. 2.

The entries from the Black Books, now recast as chapters, follow a particular format: they begin with the exposition of dramatic visual fantasies.

In them Jung's "I" encounters a series of :figures in various settings and enters into conversation with them.

He is confronted with unexpected happenings and shocking statements.

He then attempts to understand what transpired and to formulate the significance of these events and statements into general psychological conceptions and maxims.

Jung held that the significance of these fantasies was that they stemmed from the mythopoeic imagination, which was missing in the present rational age.

The task of individuation lay in establishing a dialogue with the fantasy :figures-or the contents of the collective unconscious-and integrating them into consciousness, hence recovering the value of the mythopoeic imagination, which had been lost to the modern age.

Through this, the spirit of the time would be reconciled with the spirit of the depths.

This task was to form a leitmotif of his subsequent scholarly work.

After completing the handwritten Draft, Jung had it typed and edited it.

On one manuscript, he made alterations by hand (I refer to this manuscript as the Corrected Draft) .

From the annotations on the Corrected Draft, it appears that he gave this to someone (the handwriting is not that of Emma Jung, Toni Wolff, or Maria Moltzer) to read.

That reader commented on Jung's editing, indicating that some sections that he had intended to cut should be retained.

Sometime in 1915, Jung decided to re-transcribe the typescript of Liber Novus in the form of a medieval illuminated manuscript in calligraphic script on parchment.

He titled the first book "The Way of What Is to Come" and placed beneath the title some citations from the book of Isaiah and from the

Gospel according to John.

Thus the text was presented as a prophetic work.

He completed the transcription of the first section of the work, effectively Liber Primus, on parchment. Initially, and throughout this section, the paintings and historiated initials represented scenes from the fantasies.

Possibly for technical reasons (the parchment pages show a lot of bleed-through), he now continued to transcribe and illustrate the work in a large folio volume of more than 600 pages, bound in red leather, from the bookbinders Emil Stierli.

The spine bears the title Liber Novus (New Book). He inserted the parchment pages into the folio volume, which continues with Liber Secundus. In the course of the transcription into the folio volume, he altered some of the titles to the chapters, added others, and edited the material once again.

The cuts and alterations were predominantly to the "second layer" of interpretation and elaboration.

The entries and fantasies reproduced in Liber Novus are confined to a condensed period of time. In certain regards, Jung's commentary in the second layer reflects his understanding of the changes that happened to him. in the period as a whole rather than only referring to the fantasies in question.

A reading of the material later featured in Liber Novus as it originally unfolded in the Black Books enables one to see and to follow the phenomenology of Jung's experiences during the course of his self-experimentation. Sonu Shamdasani, The Red Book, Page 39-43

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1XCP59BU2WHZ3&dchild=1&keywords=jung+black&qid=1612377147&sprefix=jung+bl

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1.1.29 These impish complexes are unteachable. (2021-06-14 04:29)

These impish complexes are unteachable.

Complexes behave like Descartes' devils and seem to delight in playing impish tricks. They slip just the wrong word into one's mouth, they make one forget the name of the person one is about to introduce, they cause a tickle in the throat just when the softest passage is being played on the piano at a concert, they make the tiptoeing latecomer trip over a chair with a resounding crash. They bid us congratulate the mourners at a burial instead of condoling with them, they are the instigators of all those maddening things.
CARL G JUNG

[1]Structure and Dynamics of the Psyche

We have to thank the French psychopathologists, Pierre Janet in particular, for our knowledge today of the extreme dissociability of consciousness. Janet and Morton Prince both succeeded in producing four to five splittings of the personality, and it turned out that each fragment of personality had its own peculiar character and its own separate memory.

These fragments subsist relatively independently of one another and can take one another's place at any time, which means that each
fragment possesses a high degree of autonomy.

My findings in regard to complexes corroborate this somewhat disquieting picture of the possibilities of psychic disintegration, for fundamentally there is no difference in principle between a fragmentary personality and a complex.

They have all the essential features in common, until we come to the delicate question of fragmented consciousness.

Personality fragments undoubtedly have their own consciousness, but whether such small psychic fragments as complexes are also capable of a consciousness of their own is a still unanswered question.

I must confess that this question has often occupied my thoughts, for complexes behave like Descartes' devils and seem to delight in playing impish tricks.

They slip just the wrong word into one's mouth, they make one forget the name of the person one is about to introduce, they cause a tickle in the throat just when the softest passage is being played on the piano at a concert, they make the tiptoeing latecomer trip over a chair with a resounding crash.

They bid us congratulate the mourners at a burial instead of condoling with them, they are the instigators of all those maddening
things which F. T. Vischer attributed to the "mischievousness of the object."

They are the actors in our dreams, whom we confront so powerlessly; they are the elfin beings so aptly characterized in Danish folklore by the story of the clergyman who tried to teach the Lord's prayer to two elves.

They took the greatest pains to repeat the words after him correctly, but at the very first sentence they could not avoid saying: "Our
Father, who art not in heaven."

As one might expect on theoretical grounds, these impish complexes are unteachable. Carl Jung, CW 8, Para 202

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=1N2RD5A29HPWD&dchild=1&keywords=jung+volume+8&qid=1613392505&sp

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1.1.30 Carl Jung on Incubation Anthology (2021-06-15 01:43)

Carl Jung on Incubation Anthology

Carl Jung on "Incubation."

It is the custom of the ancients, the tradition of the ancestors, observed since days of old. It is to be adapted for new use. It is practice and incubation in a smelter, a taking-back into the interior, into the hot accumulation where rust and brokenness are taken away through

the heat of the fire. It is a holy ceremony, help me so that my work may succeed. Carl Jung, The Red Book, Page 345

It is a well-known fact that scenes of mystic union with the Saviour are strongly tinged with erotic libido. Stigmatization amounts to an incubation with the Saviour, a slight modification of the ancient conception of the unio mystica as cohabitation with the god Carl Jung, CW 5, Para 438

In the Anphiaraion at Oropos those healed through incubation in the temple threw their money-offerings into the sacred well. Carl Jung, CW 5, Para 571

Self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism. The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic the regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion Carl Jung, CW 5, Para 590

During the incubation of his illness the schizophrenic likewise turns away from the outer world in order to withdraw into himself, but when the period of morbid compensation arrives, he seems constrained to draw attention to himself, to force himself upon the notice of those around him, by his extravagant, insupportable, or directly aggressive behavior Carl Jung, CW 6, Para 859

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion. Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

The Koran says of it: “You might have seen the rising sun decline to the right of their cavern, and as it set, go past them on the left, while they [the Seven Sleepers] stayed in the middle” The “middle” is the center where the jewel reposes, where the incubation or sacrificial rite or the transformation takes place. Carl Jung, CW 9i, Para 240

This “symptom” of transformation goes back to the old idea that the transformed one becomes like a new-born babe (neophyte, quasimodogenitus) with a hairless head. In the myth of the night sea journey, the hero loses all his hair during his incubation in the belly of the monster, because of the terrific heat Carl Jung, CW 11, Para 348

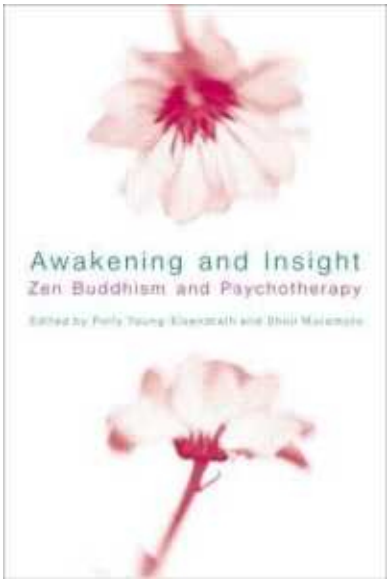
Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the “composition of the waters” was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream “a dream sent by God.” The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed

constitutes its very essence Carl Jung, CW 13, Para 139

This is one way in which loss of energy may come about. The other way causes loss not through a malfunctioning of the conscious mind but through a “spontaneous” activation of unconscious contents, which react secondarily upon consciousness. There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character). During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness. This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16 Para 373

1.1.31 Carl Jung Quotations "Jung-Hisamatsu Conversation." (2021-06-15 03:07)

Carl Jung Quotations "Jung-Hisamatsu Conversation."



[1]Jung-Hisamatsu Conversation

That is possible, but you must bear in mind that Zen is a philosophy and that I am a psychologist. Carl Jung, Jung-Hisamatsu Conversation, Page 1

It is the unknown that affects me psychologically, the unknown that disturbs or influences me, whether positively or negatively.

Thus I notice that it exists, but I don't know what it is. Carl Jung, Jung-Hisamatsu Conversation, Page 2

The unknown disturbs or influences me in certain forms.

Otherwise I could not speak of it.

Sometimes I sense that a personal memory is bothering me, or exerting an influence on me; other times I have dreams, ideas, or fantasies that do not have a personal origin.

Their source is not the subjective; rather they have a universal quality.

For example, the image I have of my father is a personal image.

But when this image possesses a religious quality, it is no longer solely connected to the personal realm. Carl Jung, Jung-Hisamatsu Conversation, Page 2

One can only say that the collective unconscious is the commonality of all instinctive reactions found among all human beings.

The possibility of our speaking with each other intellectually rests on our sharing a common foundation.

Otherwise, we would be so different as to understand nothing. Carl Jung, Jung-Hisamatsu Conversation, Page 3

Of course, consciousness is necessary, otherwise we could not establish that such things exist.

But the question for us is: is it

consciousness that creates the klesas?

The answer is no;

consciousness is their victim.

Before consciousness, passions already exist.

One cannot ask a raging animal whether it is raging.

The animal is totally at the mercy of its rage. Carl Jung, Jung-Hisamatsu Conversation, Page 3

Consciousness refers to itself as 'I.' The self is no mere 'I.'

The self is the whole personality—you as a totality—consisting of consciousness and the unconscious.

This is the whole, or the self, but I know only consciousness; the unconscious remains

unknown to me. Carl Jung, Jung-Hisamatsu Conversation, Page 3

The German philosopher Schopenhauer once said: ‘Happiness is the cessation of suffering.’ We need suffering. Otherwise, life would

no longer be interesting. Psychotherapy must not disturb the problem of suffering too much in people. Otherwise, people would become dissatisfied. Carl Jung, Jung-Hisamatsu Conversation, Page 6

The concern of psychotherapy is in many cases to make patients conscious, through insight, of the nidana chain, of the unnecessary suffering fostered by lust, desire, and passion.

Passion ties us up, but through insight we are made free.

The goal in psychotherapy is exactly the same as in Buddhism. Carl Jung, Jung-Hisamatsu Conversation, Page 6

If someone is caught in the ten thousand things, it is because that person is also caught in the collective unconscious.

A person is liberated only when freed from both.

One person may be driven more by the unconscious and another by things.

One has to take the person to the point where he is free from the compulsion to either run after things or be driven by the unconscious.

What is needed for both compulsions is basically the same: nirdvandva Carl Jung, Jung-Hisamatsu Conversation, Page 6

This self of which you speak corresponds, for example, to the klesas in the Yoga Sutra.

My concept of self corresponds, however, to the notions of atman or purusha.

This personal atman corresponds to the self insofar as it is at the same time the suprapersonal atman.

In other words, ‘my self’ is at the same time ‘the self’.

In my language, the self is the counterpart to the ‘I.’

What you call the self is what I would call the ‘I.’

What I call the self is the whole, the atman. Carl Jung, Jung-Hisamatsu Conversation, Page 7

So when I compare the self with atman, my comparison is an obviously incorrect one.

They are incommensurable because the Eastern way of thinking is different from my way of thinking.

I can say that the self both exists and does not exist, because I really can say nothing about it.

It is greater than the ‘I.’ The ‘I’ can only say: This is the way it seems to me.

If one were to say that atman either has or does not have substance, I can only acknowledge what the person says—for I do not know what the true atman really is.

I only know what people say about it.

I can only say of it: ‘It is so’ and, at the same time, ‘It is not so.’ Carl Jung, Jung-Hisamatsu Conversation, Page 7

I cannot know what I don’t know.

I cannot be conscious of whether the self has attributes or not, because I am unconscious of the self.

The whole human person is both conscious and unconscious. I only know that I may possess a certain set of attributes.

What you say [concerning the ordinary atman and the true self of Zen—S.M.] is possible, but I don’t know if that’s really the case. I can, of course, make assertions.

I can state metaphysical matters until I am blue in the face but, fundamentally, I don’t know. Carl Jung, Jung-Hisamatsu Conversation, Page 7

1. https://boeddhaweg.files.wordpress.com/2015/04/jung-hisamatsu-conversation.pdf

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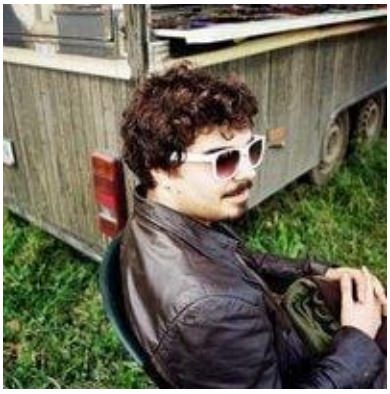
1.1.32 1. Jung’s psychology of religion (great) (2021-06-16 03:10)

Jung’s psychology of religion (great)



While James Heisig’s Imago Dei (1979) still remains the standard critical account of Jung’s psychology of religion, Shamdasani’s ‘Is analytical psychology a religion? In statu nascendi’ (1999) is, so far, the only attempt to work out the making of Jung’s psychology of religion in a more general fashion.1

In what follows, I would like to expand on Shamdasani’s remarks, and to offer a schematic account that will
show how Jung’s work fits into this wider intellectual tradition and into the tradition of the science of religion more broadly construed.2

The study of religion in the first decades of the twentieth century was in the process of being fundamentally reorganized by a group of psychologists calling themselves psychologists of religion.

Devised mainly in the U.S., and championed by authors such as William James, Edwin Diller Starbuck, James Henry Leuba and G. Stanley Hall, the psychology of religion spread across the Atlantic, taking root in Germany, France, Switzerland, the United Kingdom, Italy, and reached as far as Eastern Europe.

In 1927, a young Mircea Eliade was writing confidently that ‘everyone knows the names of Ribot, Leuba and Janet’, before proceeding to take these authors to task for equating mysticism with psychopathology (Eliade 2003:344).

Pathologising religious experiences was, however, not the norm among religious psychologists, and neither was their discipline always
seen as simply an extension of psychology to a new realm.

Rather, a good deal of researchers in the field sought to completely overhaul the science of religion, by turning the focus onto experiences (i.e. the experiences of religious practitioners), usually understood to be primarily emotional ones, and by turning the scientific gaze onto their own contemporaries.

To quote one of the early luminaries of the discipline, the task was ‘to catch at first hand the feelings of spirituality’ (Starbuck 1937:223).

This attempt to capture the lived experience of the homo religiosus was contrasted with the methods that had been at the centre of earlier attempts to form a science of religion.

As George Coe, another psychologist of religion, wrote in 1900: the history and science of religions rummaged museums of anthropology and dug about the roots of language in order to discover the earliest forms of religion: but to none of these was it revealed that the surest way to understand religion is to observe its present manifestations (Coe 1900:12).

In addition to its emphasis on the ‘present manifestation’ of religion, the psychology of religion sought to refashion the science of religion on the basis of an affective definition of religion and by reference to a host of new concepts, such as ‘conversion’, ‘mysticism’, or the ‘unconscious’.

This affective understanding of religion had its starting point in the work of German Protestant theologian Friedrich Schleiermacher (1768-1834) (Mackintosh 1963:31-100; Jay 2005:88-102; Dole 2010; Gerrish 1984; Vial 2014).

In the early years of the nineteenth century, Schleiermacher set about trying to evade the strictures imposed by Kant (1724-1804) on the theoretical use of the faculty of reason.

Kant presented a general account of the limits of knowledge in his classic Critique of Pure Reason (1781) and later took up the effects of that account on the knowledge of religion in Religion within the Boundaries of Mere Reason (1793) and in the posthumously published Lectures on Philosophical Theology (1830).

As Kant made clear, for example in the latter text, one cannot really know anything about God, since God is not an object of experience. Strictly speaking, there can be no science of God, hence no theology, since ‘I can have scientific knowledge only of what I myself experience’ (Kant 1986:162).

Therefore, belief is all that one can rely on in matters of religion, i.e. the postulate of God’s existence, as a necessary adjunct for practical morality (Kant 1986:39). No science is required for this ‘simple moral concept of God’ (Kant 1986:167).

Schleiermacher’s answer to this theoretical challenge was to claim that religion was not a thing of the mind, but of the heart.

He first put forward this theory in a book addressed to his circle of Romantic friends in Berlin, and published anonymously in 1799 with the title On Religion: Speeches to its Cultured Despisers.

The book was as much an exercise in rhetoric as it was a work of analysis.

Its aim was to evoke a sense of the religious among its ‘cultured despisers’.

According to Schleiermacher, religion was neither metaphysics nor morality, even though

one usually found it mixed together with these two fields. As he put it: 'Religion's essence is neither thinking nor acting, but intuition and feeling' (Schleiermarcher 1996:22).

Religion was 'the sensibility and taste for the infinite', and the 'intuition of the universe' (Schleiermacher 1996:23-24). As intuitions were always individual, so was religion.

Religious intuitions were self-contained and could not be reduced to something else.

The intuition and the feeling of the infinite were fused together in the original moment of consciousness and

Schleiermacher deplored the fact that the very act of analysis forced him to split them into rubrics. For him, it was impossible to fully translate the ineffability of religion into intellectual formulas without doing an injustice to its poetic originality.

The dogmas and propositions of faith were only imperfect attempts to translate the richness of feeling and intuition into the alien language of reason (Schleiermacher 1996:48).

As he put it: 'Every holy writing is merely a mausoleum of religion, a monument that a great spirit was there that no longer exists; for if it still lived and were active, why would it attach such great importance to the dead letter that only be a weak reproduction of it?' (Schleiermacher 1996:50).

Schleiermacher revisited these ideas in his work The Christian Faith, published in two parts in 1821 and 1822.

The Faith was an innovative work that both developed Schleiermacher's earlier, affective based theory of religion and also outlined a radical new method in dogmatic theology.

As in On Religion, Schleiermacher began by distinguishing piety from metaphysics and morality.

Piety, for him, was 'but a modification of Feeling, or of immediate self-consciousness' (Schleiermacher 1928:5).

In a further statement, he qualified this feeling by claiming that its essence was 'the consciousness of being absolutely dependent, or, which is the same thing, of being in relation to God' (Schleiermacher 1928:12).

Since the essence of religion was a feeling, dogmas were only secondary constructions—they were, as he put it, only 'accounts of the religious affections set forth in speech' (Schleiermacher 1928:76).

The task of theology was to systematise the dogmas in a certain community at a certain time and to check them against the statements of Christ in the Scriptures.

As Wayne Proudfoot has noted, this procedure effectively made theology a thoroughly empirical discipline, since it no longer maintained that it was making claims about God or transcendence, but only about religious affections, or about the reflection of God in human consciousness (Proudfoot 1985:16; Vial 2014:36).

In the later years of the nineteenth century, the psychologists of religion rediscovered Schleiermacher's affective definition, in part,
no doubt, because of a contextual similarity, one which E.D. Starbuck expressed as 'the dramatic battle [...] between Adam and the monkey'
(Starbuck 1937:205). In less metaphorical terms, the 'battle' amounted to the strictures imposed on Christian belief not only by evolutionism, but also by higher criticism, materialistic reductionism, or by the famous 'ignoramus et ignorabimus' (we do not know and we will not know) put forward by German physiologist Emil du Bois-Reymond.3

3 In the Zofingia lectures, given while he was a student, Jung took a critical stance towards du Bois-Reymond as well as towards materialistically minded For some, the fundamental affectivity of religion offered a way out of
such quandaries.

The theologian Otto Pfleiderer outlined this state of affairs in a series of lectures, published in English in 1907, describing the recent return to Schleiermacher as 'the New-romanticism of to-day'.

For his part, he found the position unsatisfying, despite its popularity: 'Nowadays that seems a welcome way of escape for many, an easy
peace-proposition in the bitter struggle between science and religion.

Pity it is, that with this division of understanding and heart, the opposition is not reduced, but simply hidden and laid over' (Pfleiderer 1907:58).

THE CLOTHED INFINITE

Despite Pfleiderer's misgivings, a number of psychologists used their affective understanding of religion as part of a wider strategy of
bringing 'science' and 'religion' together, of using 'science to buttress faith'(White 2009:3).

In this goal, they differed little from the nineteenth century proponents of the 'science of religion', whose enterprise they sought to reform and supersede. In addition to having similar aims, the nineteenth century scientists of religion also drew on the same Liberal Protestant tradition, and a majority of them built psychological theories of religion, or pointed to the overwhelming importance of psychology
for the understanding of their subject.

The 'science of religion' enterprise included authors like Max Müller (1823-1900), the man who coined the expression 'science of religion,' Cornelis Petrus Tiele (1830-1902), his Dutch counterpart, the anthropologist Edward Burnett Tylor (1832-1917), Albert Réville (1826-1906) in France and a host of other lesser or greater theorists.

In what follows I will outline two examples of the psychology of nineteenth century theorists of religion, namely those of Max Müller and C.P. Tiele.

I shall highlight the psychological nature of the conceptions of these theorists, firstly, because the point has often been missed or glossed over in the history of the study of religion (Molendijk and Pels 1998; Sharpe 1986; Wheeler-Barclay 2010; Kippenberg 2002;

Waardenburg 2017; Capps 1995). physiologists like Ludwig Büchner (Jung 1983:8).

Secondly, I will do so because it is unlikely that the psychology of religion would have spread so rapidly and gained so many enthusiastic adherents, had the public not already been primed by the psychological speculations of authors like Pfleiderer, E.B. Tylor, Müller, Tiele, Andrew Lang, or Ernest Renan. At the same time, in the case of Jung, the older psychology of these thinkers was married in creative ways with the new psychology.

It is thus useful to outline two examples of this older psychology, particularly since one of these models is close to the one that Jung himself espoused in his work.

Like the psychologists of religion, Müller and Tiele were also interested in 'religious experience', though they sought to get to it via
a detour through ancient texts and philological excavation.

For Müller, such an approach made good Protestant sense: the more ancient the text, the more likely it was to contain the original experience, unsullied by the inexorable process of decay that attended any religious revelation (Müller 1868:24).

Seen from this angle, Müller's edition of the Sacred Books of the East, which he began in 1876, can be seen as nothing short of a world
scale reprisal of the role of Luther and other translators of the Bible. For Müller, psychology went straight to the heart of his account of religion.

Starting with his Introduction to the Science of Religion (1873), Müller began defining religion as a mental faculty 'which, independent of, nay in spite of sense and reason, enables man to apprehend the Infinite under different names, and under varying disguises' (Müller 1882:13).

By the late 1870s, Müller gave up the notion of the faculty of faith in public.

But he was only half-heartedly apologetic about his advocacy of such a faculty: in an 1882 reprint of the Introduction he kept the same language, and only inserted a footnote that explained that his use of the word 'faculty' merely meant that the mind had a possibility of doing something.

He did not, however, feel that such terminology committed him to any specific view as to the ultimate nature of the mind (Müller 1882:16).

His colleague Tiele was critical of Müller's perceptual definition of religion, but agreed that the science of religion was tasked with
uncovering the essential experience underscoring the variety of religious phenomena (Tiele 1899:228-231).

As Tiele wrote in 1896, 'we study these phenomena—the conceptions and the observances of religion—in order to penetrate to what is concealed behind them' (Tiele 1897:37).

Tiele intimated that 'the question as to the origin of religion is not of a historical or archaeological nature, but is purely psychological' (Tiele 1897:71).

The science of religion, for him, had two components: a morphological one, which studied the forms (the morphai) of religion throughout history, and an ontological side which looked at what remained unchanged—in other words the essence, the psychological experience that
created these various forms. He, thus, reckoned psychology to be a part of ontology.

Religious experience, as he saw it (reformulating Müller and Schleiermacher), was ultimately a kind of incarnation of the Infinite: the
Infinite, which he regarded as an innate form of thought, became actualised through the agencies of the imagination and of feeling and transformed spontaneously into a religious conception (Tiele 1899:121; 228-231).

Jung picked up part of his method from these nineteenth century comparativists like Müller and Tiele.

While Jung's knowledge of Müller is easy to infer, because Jung referred to him in his published work, and also possessed some of his books in his personal library, as well as an almost complete set of the Sacred Books of the East, it is not clear whether Jung was in fact familiar with Tiele's theories.

At most, I can infer that that he would have encountered passing
references to him in a work which he possessed in his library, the 1905 Lehrbuch der Religionsgeschichte, edited by Chantepie de la Saussaye.

Nevertheless, Jung's conception in Wandlungen und Symbole der Libido (WSL) (1911-1912) bears a striking resemblance to Tiele's theory.
In the 1925 seminar, Jung recounted the famous dream that he had on his way back from America in 1909.

In the dream, he found himself in a medieval house from which he descended first into a Gothic cellar, then into a Roma one beneath it. Finally, from a hole in the second cellar's floor he looked down into a dusty tomb, filled with fragments of pottery and ancient bones (Jung 2012:23).

Jung said that this dream was the firstintimation of the collective unconscious as well as the origin of WSL, which he began publishing in 1911 in the Jahrbuch für psychoanalytische und psychopathologische Forschungen, and then as a book in 1912.

After his return from America, Jung began reading extensively on mythology, with the aim of finding a 'phylogenetic basis for the theory of neurosis' (Shamdasani 2003:214).

That same year (1909), he quit his job at the Burghölzli, and moved into a new house that he had built for his family in Küsnacht.

The pretext for WSL was an article by a woman named Frank Miller, which appeared in the Archives de Psychologie in 1905 together with a
short introduction by Flournoy (Miller 1906:36-51). Miss Miller was an
American born in Alabama in 1878.

She had travelled widely in Europe, and studied at several universities (including in Geneva),

and had success as a popular lecturer in the U.S., where she spoke about and presented the garbs of countries like Russia, Greece, and Scandinavia (Shamdasani 1990; Serina 2016).

Flournoy presented her as possessed of a hypersensitive, almost mediumistic temperament, coupled, however, with a critical acumen and a lively intelligence. He did not doubt that, had she lacked in introspection and self-criticism, she would have become a successful purveyor of subliminal romances, much like Hélène Smith, the subject of Flournoy's book From India to the Planet Mars (Flournoy 1906:36-38).

Miss Miller was, as she herself noted, completely opposed to spiritualist interpretations.

The point of her article was precisely to offer a naturalistic explanation of some personal episodes of unconscious or semi-conscious reverie and lyrical genesis, with the aim of 'dispersing the superstition of so-called "spirits"' (Miller 1906:48).5

She used the explanatory paradigm of cryptomnesia, set out by Flournoy in From India to the planet Mars, and traced back her 'fantasies' to forgotten or half-remembered incidents in her life.

Jung did not take Miller's explanations at face value, quite likely because he thought them to be insufficient, and instead proceeded to treat them somewhat like free associations.

His argument in WSL started with a distinction between fantasy and directed thinking.

He claimed that directed thinking was adapted to reality and objective, whereas fantasy thinking was subjective, nebulous, and dreamy.

Fantasy thinking was a survival from ages past, when mythology held humans in its sway (Jung 1916:24).

In what was a common anthropological move, he regarded fantasy thinking as the primary mode of thinking for children and primitive peoples, and also equated it with the kind of thinking that was common in dreams.

In children's fantasies, one had the proof that, psychologically, ontogeny repeated phylogeny.

Such fantasy thinking was, furthermore, the basis for all mythology and religion:

One can say, that should it happen that all traditions in the world were cut off with a single blow, then with the succeeding generation, the whole mythology and history of religion would start over again.

Only a few individuals succeed in throwing off mythology in a time of a certain intellectual supremacy—the mass never frees itself. (Jung 1916:30).

As this quote suggests, religion and mythology were genetically related (if not identical), they were psychically ingrained, and they were to be overcome (at least by those who were gifted enough to rise above the mass).

This negative evaluation of religion was implicit in the conception that religion was the result of a lower form of thinking.

One became religious (or mythological) as a result of fatigue, of an abaissement du niveau mental, whose correlative was a loss of what Janet called 'the function of the real' (Jung 1916:142-153).

It was the extent of this loss of the function of reality in schizophrenia that convinced Jung that the libido was not purely sexual, but more like a vital energy or Schopenhauerian Will.

As he put it, with regard to dementia praecox:

The function of reality is lacking to such a degree that even the motive power must be encroached upon in the loss.

The sexual character of this must be disputed absolutely, for reality is not understood to be a sexual function (Jung 1916:143).

The self-deepening of psychotics into a world of fantasy led to a 'loosening up of the historical layers of the unconscious.' (Jung to Freud, 12 June 1911, in McGuire 1994:427).

As such: it may be concluded that the soul possesses in some degree historical strata, the oldest stratum of which would correspond to
the unconscious.

The result of that must be that an introversion occurring later in life, according to the Freudian teaching, seizes upon regressive infantile reminiscences taken from the individual past.

That first points out the way; then, with stronger introversion and regression (strong re-pression, introversion psychoses), there come to light pronounced traits of an archaic mental kind, which, under certain circumstances, might go as far as the reecho of a once manifest, archaic mental product (Jung 1916:37).

Thus, the fantasies that were triggered by such introversions revealed not only personal or infantile memories, but memories of the race.

A case in point was the Solar Phallus Man, who hallucinated the ancient myth of a sun phallus that could also be found almost identically in the Mithraic liturgy (Jung 1916: 108-109).

Jung expanded Flournoy's cryptomnesia paradigm so as to include such ancient memories. As Shamdasani has argued, one could call this method a 'phylo-cryptomnesia' (Shamdasani 2003:218).

In later editions of Wandlungen and Symbole der Libido, Jung would retrospectively supply a diagnosis for Miss Miller that would more closely fit this model, turning her into a nascent schizophrenic (Shamdasani 1990:27).

Jung's project in WSL seems to have been, in part at least, a synthesis between the comparative religion project of people like Müller and Tiele and the religious psychology of James, Flournoy and Janet.

There is in fact a striking similarity between Jung's conception in WSL and that of Tiele.

To recapitulate, Tiele claimed that the study of myths and symbols provided a window into the embryology of religion: a way of seeing how early man had used the faculty of the imagination to give concrete form to a diffuse Infinite, lurking in one's unconscious depths.

Mutatis mutandis,
Jung argued the exact same thing: one only has to replace 'imagination' with 'fantasy thinking' and 'the Infinite' with the equally protean libido.

Contrary to Tiele, however, Jung claimed that this imaginative process also took place among his contemporaries—indeed that every person carried within them both the libido and its typical forms.

A loss of psychological tension (as in a psychosis, an introversion, or a dream) could show that this mythologizing capability had not been lost.

This argument served as the justification for why Jung studied Ms. Miller's religious fantasies side by side with the ancient myths and symbols of Greece, India, or Egypt.

Jung carried the model that he outlined in WSL into his later comparative work, which took off in the 1920s, after he finished with The Red Book and after he outlined the process of individuation.

In this later comparative project, Jung attempted to find parallels to individuation in the world's religious traditions: yoga, Buddhism, alchemy, The Spiritual Exercises of Ignatius of Loyola (Jung 1952, 1960).

One can consider this project as an update on the Müller-Tiele model: having established what the psychological experience was (i.e. individuation), he began searching for iterations of it in The Sacred Books of the East and in European alchemical texts.

EFFECTING 'CONVERSIONS'

As mentioned above, the psychology of religion constituted itself in opposition to the earlier science of religion.

In other words, much like the aforementioned quote from Coe stipulated, the task was no longer to look at anthropological accounts or at ancient texts, but rather at contemporary experiences—and then to try to tease psychological meaning out of them.

However, at least in the U.S., the question that the religious psychologists asked was in a sense the same question that the comparative religionists and anthropologists had asked before: what is the origin of religion? (Masuzawa 1994).

The question was, however, no longer asked in the historical sense (how did the primitives get religion?), but rather in the sense of: how does contemporary man get religion?

The psychologists of religion called this topic ‘conversion’.

The psychology of conversion was outlined in a number of foundational texts, such as James Henry Leuba’s ‘A Study in the Psychology
of Religious Phenomena’ (1896), E.D. Starbuck’s The Psychology of Religion (1899), William James’ Varieties of Religious Experience (1902),
and G. Stanley Hall’s Adolescence (1904).

Though there was some European contribution to the discussion (Allier: 1925), conversion was without a doubt the preserve of the Americans.

Jung was familiar with at least some of the debates around conversion from William James’ Varieties.

Conversion for the American psychologists was not so much about adopting a different ‘religion’ as it was about the psychological
development of a new centre of personality.

The process was usually described as comprising going through an inner struggle with one’s own sinfulness and potential damnation, which was often (sooner or later as the case may be) resolved into a state wherein earlier contradictions seemed resolved, such that joy and well-being replaced despair and doubt (Starbuck 1911; James 2002; Coe 1900; Leuba 1896).

The whole discussion was embedded in a Protestant practice and used the vocabulary of Protestantism.

The scientific presumption of the psychology of religion came from its use of questionnaires, which aimed to record the experience raw, before it was used for drawing conclusions.

But then again, the majority of respondents were also Protestants, though the whole process was assumed to be universal—at least until 1920, when James Bissett Pratt exposed the whole enterprise as little more than a translation of theological terms into the language of psychology (Pratt 1920:154).

As there were seemingly infinite variations to the conversion process, discussion among the psychologists of religion raged on about how to describe the process, what factors had the upper hand, and whether, ultimately, the whole process was so individual that it remained mysterious and defied all rational description—as both James and Starbuck suggested (James 2002:162; Starbuck [undated manuscript]:1).

Be that as it may, there was a significant degree of consensus that the process of conversion corresponded in general to the normal process of adolescent growth.

For some of the psychologists of religion, conversion served as a way of 'naturalizing' religion, of making it an indelible part of the psychology and even physiology of the individual. As stated above, such a procedure took religion out of the ambit of critique and into the realm of the inevitable, offering a solution to the perceived science vs. religion debate.

For some psychologists, such as William James, religion served a special function.

In the Varieties of Religious Experience, James argued that this function was to heal the 'divided self', James' preferred phrase for a constitutional imbalance or existential rift, whose healing sometimes came only through a conversion. As James put it, this existential rift 'reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand'.

The value of religion came from that fact that, through it, one received 'sthenic affection' which provided an exit from the drama of existence through the instrument of a connection with 'the higher powers' (James 2002: 390-92).

Both James' 'special function', as well as the more usual 'naturalisation' of religion that was attempted by others, created a problem
for the psychology of religion, which found itself trapped in an insoluble paradox.

The paradox is that the very attempt to naturalise religion—to make it an inextricable part of the psychology or even physiology of
the individual—ends up dooming both 'religion' and the psychology of religion with it.

The problem is this: if one argues that conversion is a normal process of adolescent growth, which happens with or without religion, religion becomes superfluous.

The object of the psychology of religion has been dissolved in the very process of analysing it.

And, in fact, the psychology of religion is dissolved as well, because it no longer deals with anything specifically 'religious', but simply with psychological processes as such.

The corollary is that one also now has a psychological and hence 'scientific' description of what before was described imperfectly, or at least unscientifically, by religion.

Therefore, this is a further reason to scrap religion and to proclaim psychology as the new theology, the new religion—or as the only legitimate form of speculation on these states of transformation labelled conversion.

As James Leuba wrote in his conversion study, 'when the division between metaphysics and science has been fully recognized in Religion, the church will take cognizance of facts only, and leave to independent specialists the post-experiential speculations' (Leuba 1896:320).

Exactly the same problem appears with James: if religion is that which heals the divided self, what is it about religion that has this healing function? Would it not be possible to achieve

the same results, through some other means, such as psychotherapy?

Jung answered this question in the positive, and he also borrowed James' terms to describe the goal of psychotherapy as a healing of the
divided self (Jung 1932, CW11: §488-538).

Furthermore, at least two of the essential elements of his psychology of religion can be considered as reformulations of methodological procedures borrowed from previous

psychologists of religion—most notably William James and Théodore Flournoy, the two psychologists of religion whose work he highly prized.

A third methodological procedure, namely the separation between 'religious experience' and its intellectual or dogmatic formulation was probably reinforced by Jung's reading of James and Flournoy, though its deeper source was Friedrich Schleiermacher. Jung belatedly acknowledged his indebtedness to Schleiermacher in a late letter written to Henry Corbin in 1953:

Your intuition is astounding: Schleiermacher really is one of my spiritual ancestors. He even baptized my grandfather—born a Catholic—who by then was a doctor.

This grandfather became a great friend of the theologian de Wette, who had connections of his own with Schleiermacher.

The vast, esoteric, and individual spirit of Schleiermacher was a part of the intellectual atmosphere of my father's family.

I never studied him, but unconsciously he was for me a spiritus rector (Jung to Corbin, 4 May 1953, in Adler and Jaffé 1991: 115).6

Jung acknowledged the role played by Flournoy and James in his intellectual formation in the unpublished protocols of Memories,
Dreams, Reflections. Together with his friend James, Flournoy was one of the founding fathers of the psychology of religion (Iagher 2014).

Even before meeting him, Jung had offered to translate his From India to the Planet Mars into German. He also visited him in Geneva during his time at the Bürgholzli.

Jung also later perused Flournoy's account of a case of a contemporary Protestant mystic (Une mystique moderne), of which he possessed two copies in his personal library. In the protocols, Jung claimed that Flournoy was an intellectual mentor for him, at a time when he felt that he was too young to strike out on his own.

He also thought that Flournoy shared his interests (e.g. in psychical research and religion) and general way of looking at things, at a time when no one else did.

He stated that he had borrowed from Flournoy the notion of creative imagination, that Flournoy had taught him how to immerse himself in a case, and that

As Ellenberger points out, Schleiermacher had his own notion of individuation, though

it’s unclear whether Jung was aware of this (Ellenberger 1994: 729).

His Genevan mentor had a wider, more objective outlook that helped him overcome the one-sidedness of Freud.

Jung also had a good rapport with James, whom he remembered to have met twice (at Clark in 1909 and also in 1910). Jung claimed that James and him understood each other excellently on the role that religious factors had in the psyche.

At the same time, Jung also stated that he found James to be a bit dry, a bit too much of a philosopher and that it was Flournoy that was emotionally closer to him.

Regardless of the depth of his personal feelings towards the two men, Jung borrowed both concepts as well as some of his methodology from them.

Firstly, in his psychology of religion Jung reformulated the question about the origin of religion into a question about the religion-making process.

Between 1913 and 1928, Jung was engaged in an experiment that resulted in the production of Liber Novus and in the articulation of a cosmology and a soteriology.

According to his own account in Liber Novus, the experience also comprised a divine revelation.

In a cryptic letter that he wrote to Adolf Keller in 1915, Jung hinted that the process he was going through would lead to a state of ‘mystical development and unification’:

1st Stage: introversion: separation of the individual from society. This happens not without misunderstanding, because of a too strong sticking together. Hostility and hatred = war.

2nd Stage: libido in the mother: resurrection of the archaic = psychosis. Unleashing of the highest and the deepest.

An almost anarchic condition, at any rate dissolution of society in the highest degree (dismemberment motif).

3rd Stage: hatching out.

A mystical development and unification, of which I can say myself only too little, for I can only intuit it rather than think it. For we have barely experienced it so far. The dismemberment of the old is not yet accomplished.

The isolation will become terrible.

The beginning is given in the national isolation. (Jehle-Wildberger 2014:45).

In 1916, he gave a talk to the Association for Analytical Psychology, in which he further

translated this process into the language of psychology, outlining what he called the process of individuation (Jung 1920: 444-474).

Starting in the 1920s, Jung began looking for parallels to the individuation process in the world's religions.

The psychology of the religion-making process that Jung articulated in the aftermath of Liber Novus can be seen as a synthesis between the two questions of origins from the comparative religionists and the religious psychologists: like the psychologists, he started from an experience—only in this case, it was his own—and like Müller and Tiele, he tried to compare this experience with what he could glean from the world's traditions.

Secondly, much like some of the religious psychologists before him, Jung attempted to 'naturalise' religion—to make it an indelible part of
human nature.

This is evident from statements to the effect that the psyche has a religious function. Jung described this function (that of symbol
formation), in Psychological Types (1921): '

wherever we can observe a religion at its birth, we see how even the figures of his doctrine flow into the founder as revelations, i.e. as concretisations of his unconscious phantasy'(Jung 1946:70).

If such concretisations were generally accepted (as was the case with Christ and other religious founders), they turned into 'stereotyped
symbolical ideas'—which was Jung's way of referring to dogmas.

In his view, religions offered such 'stereotyped symbolical ideas' that expressed 'the stages of unconscious processes in a typical and universally binding form' (Jung 1946:70).

The question here is whether Jung's psychological description was in fact any different from such 'stereotyped symbolical ideas' that expressed 'the stages of unconscious processes in a typical and universally binding form'.

The problem once again is that once you make religion an integral part of the psyche, and you have a scientific psychology that is supposed to describe that psyche in its totality, at that point psychology becomes a direct competitor to any traditional, or, so to speak,
'religious' description—because it is scientific, and hence more precise.

Now Jung says as much in Psychological Types, when he writes that:

Our science is also a language of metaphor, but from the practical standpoint it succeeds better than the old mythological hypothesis, which expresses itself by concrete presentations, instead of, as we do, by conceptions. (Jung 1946:314).

This solution may not have been sufficient, as a year later Jung recorded a conversation between the 'I' and his 'soul,' in which the latter pressed him to make the revelation public:

[I]: But what is my calling? [Soul]: The new religion and its proclamation.

[I]: Oh God, how should I do this?

[Soul]: Do not be of such little faith. No one knows it as you do. There is no one who could say it as well as you could.

[I]: But who knows, if you are not lying? [Soul]: Ask yourself if I am lying. I speak the truth (Jung, RB:211).

As Shamdasani has noted, Jung recoiled from this proposal and sought instead to understand the religion-making process (Shamdasani
2009:62). In an after dinner speech given in New York in 1936, Jung stated: ‘

This sounds like a religion, but it is not so. I am speaking just as a philosopher. People sometimes call me a religious leader. I am not that. I have no message, no mission; I attempt only to understand.’ (Jung 1993:98).

Jung’s statement was predicated on the notion that he could separate the experience from its dogmatic elaboration.

In the Terry lectures which Jung had just finished giving at Yale in 1937, the distinction Jung used was between the ‘numinosum’, a term he had borrowed from Rudolf Otto, and the ‘creed.’(Jung 1937, CW 11: §§6-11).

The numinosum represented the defining aspect of religious experience, and creeds were ‘codified and dogmatised forms of original religious experience.’ (Jung 1937, CW 11: §10).

This distinction was a recasting of an earlier one he had made in 1923, between the the ‘fire’ and the ‘form’.

In 1923, Jung held a seminar in Polzeath, on the Cornish coast.

The seminar was Jung’s first major statement in public about the historical significance of Christianity.

In Polzeath, he defined religion as ‘the formulation of a universal attitude’ (Jung 1923:71).

The universal attitude has conditioned by certain dogmas, and in order to be universal it had to be assumed unconditionally as well.

Christianity, Jung claimed, was no longer a valid formulation of this universal or impersonal attitude.

Christianity had only truly been the universal attitude during the Middle Ages. As he put it in a striking sentence:

‘The real Christianity was Medieval’ (Jung 1923:74).

The Christian impersonal attitude had gone to pieces because of the Renaissance and the Reformation.

As opposed to the Middle Ages, when there was a general sense of connectedness amongst the people of the known world (the same religion, the same science, the same language), contemporary people lived in utter separation from each other.

They lacked ‘collective representations’, and had only tribal or at best national representations, as had been shown by the recent war (Jung 1923:68).

People had become unconscious of a general symbol.

This lack had resulted in a constellation of the collective unconscious.

A new symbol could, nevertheless, be created: ‘creative fantasy could produce a religion in ourselves, because it can produce the symbol by which we live’ (Jung 1923:89).

As he put it, ‘the thing that still works in us may be a religious attitude, but it is not nowadays naturally Christian and need not be Christian everywhere’ (Jung 1923:74).

In one passage, Jung compared analytical psychology and Christianity.

Both of these had a spiritual fire in them, and both sought a form (Jung 1923:79).

He said: ‘I myself am always seeking form. Well, if we find a form that satisfies our expectations, we are done for.’ (Jung 1923:82).

According to him, the form, or the church, had taken the life out of Christianity, and Jung wondered if the same fate awaited his movement.

He implied that the loss of the fire by Christianity happened because the Church had produced four psychological exclusions (or repressions):

1) of nature;

2) of the animal;

3) of the inferior man;

4) of creative fantasy and freedom (Jung 1923:75-77).

By contrast, analytical psychology could rekindle the fire by taking these psychological issues into account (Jung 1923:89).

According to these statements, analytical psychology did come close to a religion, but Jung wanted to keep it from turning into a church.

As Shamdasani has argued, it was in the form of psychotherapy that Jung’s psychology came closest to a religion, because the role of
psychotherapy was to facilitate religious experiences.

As Jung wrote in 1943, psychotherapy was a religion in statu nascendi—a religion in the

process of being born—the idea being not that it should be born, but that it should remain in a nascent state (Jung 1943, CW 16: §181).

As already hinted at above, Jung understood the healing that came out of the psychotherapeutic encounter as similar to the way in which
conversion functioned in William James' account in the Varieties of Religious Experience.

For James, the value of conversion came from its ability to heal the 'divided self'.

In 1932, Jung gave a paper at a pastors' conference in Strasbourg on the relationship between psychotherapy and the cure of souls. In it, Jung put forward an argument for why the Protestant Seelsorger needed to take up the study of analytical psychology (Jung 1932, CW 11: §§488-538).

He argued that neuroses were at bottom problems of a loss of meaning.

They were problems that required a philosophical, spiritual or religious solution, not a medical and certainly not a reductionist one.

Ultimately, they required an experiential solution, which Jung compared with Saul's conversion on the road to Damascus.

In a Jamesian manner, Jung described neurosis as 'an inner cleavage, a division (Entzweiung) within oneself' which could only be healed by religion or in a religious fashion (Jung 1932, CW 11: §§522-531).7

As opposed to James, however, he did not simply record this, but claimed that he could bring it about. Psychotherapy was thus the answer to the 'divided self.'

CONCLUSION

The argument presented here has sought to highlight several elements that Jung borrowed from the psychology of religion that came
before him, and from the science of religion articulated by scholars like Max Müller and C.P. Tiele.

Firstly, Jung's central conceptual framework in his psychology of religion was that of the Liberal Protestant theological tradition, whose founding father was Friedrich Schleiermacher.

The defining feature of this framework was the sharp separation between 'religious experience' and its intellectual translation into dogmas, or between the 'fire' and the 'form', to use Jung's language in the Polzeath seminars. Furthermore,

Jung did not seem to be bothered by the fact that this model was ultimately Christian, for, despite his forays into other traditions, he never considered himself to be out of the fold.

As he told the pastors in Strasbourg, he was 'on the extreme left wing in the parliament of Protestant opinion' (Jung 1932, CW 11:§537).

Secondly, I have argued that Jung's comparative study of the individuation process was

a synthesis between psychology of religion and the science of religion outlined by theorists such as Müller and Tiele.

These latter theorists speculatively tried to understand the origin of religion in a psychological fashion.

Having arrived at what they thought was the fundamental experience of religion, they sought out the ways in which this experience was embodied in the world's traditions.

The psychologists of religion brought the question concerning the origin of religion into the present, searching out the ways in which the contemporary individual 'got religion' through conversion.

Jung combined these into a practice whereby, starting from his own experience, as recorded in Liber Novus, he outlined a universal process of individuation, for which he sought parallels in the world's traditions.

Thirdly, I have tried to show how Jung's wrestling with the notion of whether his psychology was a religion or not was rooted in the central paradox of the psychology of religion.

The idea that religion was an experience that could be separated from its dogmatic or traditional formulation resulted in a situation where either religion was dissolved into psychology, or in one in which, regardless of the intrinsic value of that experience, theological formulations were deemed insufficient and non-scientific, particularly when compared to psychological ones.

For Jung, this problem was compounded by the expectation that the analytical encounter would itself be able to foster such religious experiences.

As Jung furthermore stipulated, such experiences bore the hallmarks of the conversion narrative outlined by William James: they were experiences which healed the divided self. For all intents and purposes, Jung's psychology performed the same function as religion.

What Jung did not want was for his own psychology to be turned into a creed. In part at least, this came from an understanding that his own categories were makeshift (Hillman and Shamdasani 2013:73).

The experience of the numinous overrode any interpretation. Matei Iagher, Jung and The Psychology of Religion: A Preliminary Sketch, Phanes, Volume 1, 2018, Page. 58–82

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1.1.33 Jung’s Interpretation of the Poisonous Serpents in Zarathustra Through Liber Novus (2021-06-17 02:33)

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[1]Carl Jung Depth Psychology Facebook Group

[2]JUNG’S INTERPRETATION OF THE POISONOUS SERPENTS IN ZARATHUSTRA THROUGH LIBER NOVUS by Gaia Domenici

‘CRUSH THE HEAD OF THE SERPENT AND IT WILL BITE YOU IN THE HEEL’: A RECONSTRUCTION OF JUNG’S INTERPRETATION OF THE POISONOUS SERPENTS IN ZARATHUSTRA THROUGH LIBER NOVUS by GAIA DOMENICI

ABSTRACT

The psychological interpretation of Friedrich Nietzsche’s Thus Spoke Zarathustra given by C. G. Jung in a specifically dedicated seminar in years 1934-1934 comes across as obscure,

somewhat mysterious and philosophically distant from Nietzsche's work.

Such interpretation, however, remains consistent in Jung's later works.

One of the most striking aspects of Jung's interpretation of Zarathustra concerns the animals: in most cases, Jung delivers long and detailed explanations, drawing on mythological, as well as alchemical material, to analyse some animal figures that do not play any relevant part in Nietzsche's text.

This is particularly remarkable in the case of the serpent hanging from the shepherd's mouth in chapter 'Of the Vision and the Riddle', closely related by Jung to the adder biting Zarathustra's throat in chapter 'Of the Adder's Bite'.

The same connection will come back later in 1952, in Symbols of Transformation. Interestingly, most of Jung's later interpretation of Zarathustra can be recontextualised and understood if compared with Jung's own Liber Novus, serving as a proper lens to observe and analyse the evolution of Jung's confrontation with Nietzsche.

Reading Jung's marginalia on his own copy f Zarathustra, it is clear that he interpreted the work as a sort of Nietzschean Liber Novus, so to speak—both being understood by Jung as 'visionary' works.

This paper will explore Jung's understanding of Zarathustra chapters 'Of the Vision and the Riddle' and 'Of the Adder's Bite' in the 30's and
50's, and will then reconstruct such understanding based on Liber Novus.

In 1934-1939, Jung analysed Nietzsche's Thus Spoke Zarathustra [Also sprach Zarathustra, 1883-1885] in a seminar given at the Psychological Club in Zurich.

Apparently, the proposal did not come from him, but rather from the enthusiastic participants in his previous seminar on Christiana Morgan's visions, wishing to take on a similar analysis on Nietzsche's work.

Jung accepted the challenge and spent five years analysing Zarathustra meticulously.

The official language was English, and the chosen translation was by Thomas Common, with the only exception of chapter 'The Night Song', which Jung decided to leave in German, quoting from his Kleinoktav-Gesamtausgabe, 'because it is of such a musical quality that it expressed something of the nature of the unconscious which is untranslatable' (Jung, SNZ II:1142).

The interpretation emerging from such seminar sums up Jung's overall understanding of Nietzsche from the 30's onwards and might be regarded as controversial if directly related to Nietzsche's work.

In particular, the parodistic aspect of Zarathustra seems to be neglected by Jung (Nill 1988; Liebscher 2002). However, a certain—-both conceptual and stylistic—-similarity between Nietzsche and Jung has been highlighted in a few studies over the past decades, and must not be forgotten, despite the lack of historical investigation of some of those studies

(Bishop 1995b; Dixon 1999; Huskinson 2001).

Moreover, as Martin Liebscher has pointed out, in opposition to the reductionism of a purely psychological point of view, from a Nietzschean standpoint, Jung's interpretation can open up a new perspective on Zarathustra, keeping loyal to the multiperpsectival purpose of the book and enriching its understanding (2012:155-164).

For this reason, therefore, Jung's seminar on Zarathustra cannot be just dismissed as a misreading of Nietzsche's philosophy.

According to Jung's interpretation, Nietzsche represents a case of 'inflation' with the archetype of the spirit, symbolised by the character of
Zarathustra, and the whole story is understood as an example of Nietzsche's failed individuation.

In this sense, Jung links Zarathustra to Nietzsche's final madness: not being able to break free from his identification with Zarathustra, Nietzsche would not be able to let a new god be born again either (so he would not be able to realise the self), therefore he would be caught by an enantiodromia turning his conscious attitude into its very opposite, which would then lead him towards his final Dionysian folly.

From an introverted, intuitive type, Nietzsche would then become dominated by the Dionysian extraversion, that, from some point around the middle part of Zarathustra, would accompany the philosopher through his becoming mad in January 1889, and then till his very last days in August 1900.

Interestingly, Jung dwells a lot on exploring the meaning of the symbolical constellation of the animals in Zarathustra, even when such animals do not play any relevant role for a correct philosophical understanding of Nietzsche's book.

This is quite striking in the case of the serpent that bites Zarathustra's throat in chapter 'Of the Adder's Bite', then related by Jung with the serpent hanging from the shepherd's mouth in chapter 'Of the Vision and the Riddle'.

In this comment on 'Of the Adder's Bite', Jung claims: 'crush the head of the serpent and it will bite you in the heel' (Jung, SNZ I:755).

The same correlation appears again in Jung's re-edition of Wandlungen und Symbole der Libido, in 1952, alongside the same motif of the heel-biting serpent.

Referring to 'Of The Vision and the Riddle', Jung will make the following statement: 'If you want the serpent to bruise your heel you have only to tread on its head' (Jung [1952], CW 5: §586, translation modified).

Both statements sound as obscure as they sound fascinating, since there are no references to any heel in either of Nietzsche's chapters.

Many of the peculiarities of Jung's reading of Zarathustra—in particular those referring to the animals—can be re-contextualised within
the framework of the development of Jung's thinking through the lens of Liber Novus (The

‘Red Book’). Not only does Nietzsche appear frequently in Liber Novus, both implicitly and explicitly; the visions described in Liber Novus happened to Jung a few months before, during, and two years after deciding to read Zarathustra for the second time (November 1914).

Moreover—and above all—in Jung’s own personal copy of Nietzsche’s Zarathustra (available for consultation at Jung’s library in Küsnacht) are several, significant annotations referring to his own Liber Novus.

In this sense, the reference to the heel in Jung’s comments on ‘Of the Adder’s Bite’ and ‘Of the Vision and the Riddle’ can be contextualised better, when compared with some chapters from Liber Novus, which present relevant stylistic similarities with Zarathustra.

In particular, in ‘First Day’ and ‘The Magician’, the heel motif occurs precisely in the sense of Jung’s later understanding of Zarathustra, and can be considered one of the keys to interpret such understanding correctly.

It should not be forgotten that, in 1930, when Jung defines Zarathustra as a ‘visionary’ work in Psychology and Literature (Jung [1930], CW 15: §§133-162), he implicitly suggests a common tradition for Zarathustra and Liber Novus, so his reading of Zarathustra four years later can be thought of as a sort of investigation on what Jung would probably define as Nietzsche’s Liber Novus.

In following sections, Jung’s interpretation of the serpent motif in regard to Nietzsche will be looked at more closely.

Starting from the seminar on Zarathustra, Jung’s interpretation in Symbols of Transformation will be explored, and compared with Liber
Novus, in which Nietzsche’s presence will be also investigated.

The Logos, The Anima And Nietzsche’s Inflation: ‘Of The Adder’s Bite’

Also sprach Zarathustra (1883-1885) is composed of four parts, each of them published as separate ‘books’, plus a ‘prologue’ published
with the first ‘book’ and functioning as an introduction. In the ‘prologue’, Zarathustra, a fictional representation of the historical character of Zoroaster, the inventor of Mazdayasna—hence representing the creator of moral dualism and therefore the only person entitled to bring it to an end by spreading the opposite message—struggles to find the right audience for his ‘discourses’ and the right disciples for his ‘doctrine’.

Such discourses, however, are delivered throughout the four ‘books’ and heard by an audience sometimes called ‘disciples’ [Jünglinge], other times ‘brethren’ [Brüder] or ‘friends’ [Freunde].

On top of that, Zarathustra is constantly awaiting his ‘kids’ [Kinder].

In the middle of the first ‘book’, we read that Zarathustra gets his throat bitten by an adder while asleep.

Towards the beginning of the third ‘book’, Zarathustra has a vision of a sleeping shepherd, from whose mouth a serpent is hanging.

In his vision, Zarathustra invites the shepherd to bite the head of the serpent; the shepherd obeys, the serpent is killed, its head spat out.

The shepherd is ‘no longer a man—-a transformed being, surrounded with light, laughing! Never yet on earth had a man laughed as he laughed!’ (Nietzsche 1969:180).

On 11 December 1935, in his analysis of ‘Of the Adder’s Bite’, Jung points out that ‘the anima is represented as woman above and serpent below, as the serpent in paradise is often represented with a woman’s head; the snake element is always connected with the anima problem’.

Then he adds: ‘It is a coldblooded animal with a non-human psychology; one can establish a sort of rapport with almost any warm blooded animal but with snake there is no parallel feeling’.

In fact, due to its representing our sympathetic system, to fear a serpent means to have troubles with the acceptance of one’s own body:

And that is the secret of the anima, human on the one side and that most paradoxical and incomprehensible thing on the other.

On the one side she is an inferior woman with all the bad qualities of a merely biological woman, an intriguing and plotting devil who always tries to entangle a man and make a perfect fool of him; yet she winds up with the snake’s tail, with that peculiar insight and awareness.

She is a psychopompos, and leads you into the understanding of the collective unconscious just by the way of the fool.

So wherever you touch upon that anima business you will have a paradoxical picture […] (Jung, SNZ I:748-51).

Following this interpretation, Jung proposes to link the ‘bite’ to Nietzsche’s inflation.

According to Jung, Nietzsche appears identified with the character of Zarathustra, namely a representation of the archetype of the wise old man, one of the figures of the spirit.

In his identification, Nietzsche, an introverted, intuitive thinker, tends to constantly deny and repress his inferior functions, namely sensation and feeling, that, remaining on an unconscious level, try to be accepted and integrated throughout the book. In addition, by affirming the ‘death of God’ (see The Gay Science 125, Nietzsche 1967—- vol. 3:480), Nietzsche appears to Jung as denying the independence of the unconscious over the ego, thus denying any possibility of a realisation of the self.

Zarathustra is indeed understood by Jung as a literary representation of Nietzsche’s faulty individuation; Jung sees continuity between the second half of Zarathustra and Nietzsche’s last works, letters and final madness.

In accordance with this idea, Jung portrays the anima as the only prospective source for

the overcoming of Nietzsche's inflation.

By letting the viper kill Zarathustra, the identification with the spirit could be indeed ended.

Drawing on the Egyptian myth of Ra, 'the sun god, the king of the two Egypts' that 'was making his way over the heavens' and got bitten
by a 'sand viper' sent by Mother Isis to weaken him, Jung concludes:

It is a dangerous catastrophe when a man falls into a trap laid by the anima. To be caught by the heel is the usual fate of a man.

This is a regular occurrence and it can finish a man's career, his hopes, or even his life (Jung, SNZ I:754-755, italics added).

The throat is said to represent the logos, and by getting it bitten, Zarathustra would lose his speech skills, thus permitting Nietzsche to interrupt the inflation. '

The same motif comes again later', Jung adds, in 'Of the Vision and the Riddle', 'so we must assume that the throat region is the active
organ'.

In fact, 'Zarathustra is very obviously the logos, and you cannot reach the logos with the feet because it has none; you can only reach it
by the throat where the words come from' (ibid:755-756).

In 1932, in his seminar on Kundalini Yoga, Jung had defined Viśuddha, the throat chakhra, as the divide between our collectivity (represented by the first four chakras), and the sense of individuality coming about through the expression of psychical experiences (Jung 1996:42-52).

Precisely in this sense, Jung's comment on 'Of the Adder's Bite' is to be understood: the adder's bite could bring Nietzsche back to the collectivity of the material world, interrupting his identification with the spirit, by allowing him to reunite with his inferior functions, made accessible through the anima.

The Hero As The Ouroboros: 'Of The Vision And The Riddle' On 18 May-15 June 1938, Jung analyses Zarathustra chapter 'Of the Vision and the Riddle' (Jung, SNZ II:1256-1311).

In the May sessions, the first part of Zarathustra's vision is analysed, namely, Zarathustra's dreamlike, uncanny encounter with a dwarf that suggests the hypothesis of the 'abysmal thought' of the eternal return for the first time in the book.

Jung interprets the dwarf as another unconscious attempt to compensate for Nietzsche's unilateral attitude, stop the inflation and

reveal the self, so that his individuation can be accomplished. Nietzsche's rejection of the dwarf and the truth he is revealing is understood as another case of Nietzsche's negation of the unconscious and refusal to interrupt his inflation.

Throughout the rest of the sessions, Jung and the participants of his seminar dwell upon

the second part of Zarathustra's vision, and its riddle to be solved.

In Nietzsche's text, this starts off with the serpent hanging from the shepherd's mouth, and ends with wondering who the shepherd is and what the whole scene represents.

On 8 June 1938, Jung's focus is on finding a parallel of the vision of the serpent hanging from the shepherd's mouth, in order to interpret
its psychological significance.

Quite interestingly, Mrs. Jung asks her husband whether one could 'say that Christ crushing the head of the snake was a similar motif'.

Even more interesting is the answer provided by Jung: 'Crushing the head is similar to biting off the head, but it is not quite the idea of swallowing it or the interpenetration of the two.

The descent into hell would be a parallel if hell were represented by a dragon's belly' (Jung, SNZ II:1281).

Jung's opinion is indeed about Zarathustra's unique vision, turning the traditional symbol of the hero upside down: typically it is the hero that gets swallowed by the serpent or the dragon; in Zarathustra, the serpent is partially swallowed by the shepherd.

After making comparisons with the Hindu and Buddhist Nagas—-the protective serpents—-, the Hopis snake dance—-in which the dancers 'put the snakes into their mouths'—-and the symbolic interpretation of the Greek rituals of Aischrologia during the Eleusinian mysteries—-which 'have never been quite understood because we have no text or any other exact evidence of what happened there' but were represented with the initiates 'kissing or fondling a pretty big snake'—-Jung explains that 'the serpent represents the magic mana in the earth which has to be brought up for man to again establish communication with that fertile power'.

So, all of the serpent cults or rituals were 'originally fertility rites' (ibid:1284).

However, '[t]he hero himself has qualities of the snake'.

In Zarathustra, the 'interpenetration' of the two opposite aspects of the symbol of the hero—namely, its original form and its serpentine inversion—can be thought of as a representation of the ouroboros, the alchemical symbol of the self-devouring serpent, or of two animals eating each other simultaneously: the shepherd 'is apparently swallowing the snake, but the snake is attacking him at the same time, penetrating him' (ibid:1285-7).

The ouroboros is also linked to the figure of the dwarf at the beginning of Zarathustra's vision and explained in relation to the eternal
return: just as the dwarf was part of Zarathustra himself, trying to reveal the truth concerning the centrality of the moment, so too the serpent represents another unconscious appendix of Zarathustra's, which attempts to steer him towards the same conclusion.

However, according to Jung, Nietzsche always fails to read the signs brought in front of his eyes by the unconscious: 'if he takes this moment that has been emphasised by both the

dwarf and himself in mutual collaboration, as a unique moment, with no return, no repetition, then he would be forced to realise it completely', but Nietzsche gets rid of the content of the revelation and keeps its form
only. Jung's understanding of Nietzsche's idea of the eternal return is all about Nietzsche's skipping his main responsibility:

'So when Nietzsche says that the moment will repeat itself and has already repeated itself many a time, he makes it into a thing we are used to; it is an ordinary day, an ordinary hour, so why bother about?'.

By contrast, 'the full realisation of the here and now is a moral accomplishment which is only short of heroism: it is an almost heroic achievement' (ibid:1288-9).

Similarly, the final vision of the shepherd and the serpent represents 'the whole impossibility of Nietzsche's situation': the 'black disgusting'
serpent is seen by Jung as Nietzsche's 'other side', and the shepherd's obligation 'to bite off the serpent's head' seems to be pointless, since, as Jung remarks, the 'head had bitten itself fast in the sleeper's throat.

The snake bit first and has such a hold that Zarathustra cannot pull it out of the shepherd's mouth'.

Also, although Nietzsche does not inform his readers that the serpent is poisonous, 'one is almost forced to assume that such an awful black serpent would be poisonous', indeed 'the poison seems to belong to this picture'.

Quite interestingly, Jung points out that despite all the questions that Zarathustra asks himself about the meaning of the vision and the sense of the riddle to be solved, 'there is no question of what the serpent may be. […]

The serpent is the other side and he is not interested in that other side'. Finally, the transformation of the shepherd into Übermensch, after biting off the serpent's head, is regarded by Jung as corresponding to the transformation into a god, to be placed on the same tradition as the Egyptian mythological accounts, since 'the serpent represents also the god'.

After proclaiming God's death, Nietzsche's 'god appears here as a demoniacal power in the old way—when the god appears from below he is a snake.

Even the lord Jesus is a serpent, as you know from the Evangel of John […]' (ibid:1293-6).

What has emerged from Jung's seminar on Zarathustra is Jung's association between these two different chapters and linking of them with
Nietzsche's inflation.

At this stage, Jung refers to the biblical motif of the heel while commenting on 'Of the Adder's Bite' only; however, in Symbols of Transformation, Jung will apply the same hermeneutics to 'Of the Vision and the Riddle'.

As will be explored in the next section, in 1952, Jung will merge these two chapters from

Zarathustra, and interpret them in relation to Nietzsche's failed individuation, as anticipated in the seminar.

FROM WANDLUNGEN UND SYMBOLE DER LIBIDO TO SYMBOLS OF TRANSFORMATION

The Serpent As 'Introverting Libido'

In the chapter 'The Dual Mother' of Symbols of Transformation, Jung describes a few dreams of his patients', concerning serpents.

The last one he talks about consists of a 'serpent [...] stuck in [his patient's] throat'. Jung comments by stating that 'Nietzsche uses this symbolism in his "vision" of the shepherd and the serpent', and quotes the final part of 'Of the Vision and the Riddle' entirely.

Here is how Jung interprets the text, based on what he has previously argued, as follows:

> [T]he serpent represents the unconscious psyche which, like the serpent-god in the Sabazio mysteries, crawls into the mouth of the celebrant, i.e. Nietzsche himself as the ποιμήν or μοιμάνδρης, the shepherd of souls and preacher, firstly to stop him from talking too much, and secondly to make him ἔνθεος—-"'enthused', filled with God".
>
> The serpent had already bitten fast, but fear was swifter and more violent: it bit off the serpent's head and spat it out.
>
> If you want the serpent to bruise your heel you have only to tread on his head.
>
> The shepherd laughed on getting rid of the serpent—-a wild hysterical laughter, because he had dished the compensation from the unconscious.
>
> He could now reckon without his host, and with the well-known consequences: one has only to read the passages in Zarathustra where Nietzsche speaks of laughing and laughter. Unfortunately, everything happened afterwards just as if the whole German nation had paid heed to Nietzsche's sermon.
>
> The unconscious insinuates itself in the form of a serpent if the conscious mind is afraid of the compensating tendency of the unconscious, as is generally the case in regression.
>
> But if the compensation is accepted in principle, there is no regression, and the unconscious can be met half-way through introversion.
>
> It must be admitted, however, that the problem as it presented itself to Nietzsche was insoluble, for nobody could expect the shepherd to swallow down a serpent under such circumstances.
>
> We are confronted here with one of those fatal cases, by no mean uncommon, where the compensation appears in a form that cannot be accepted and could only be overcome by something that is equally impossible for the patient.
>
> Cases of this kind occur when the unconscious has been resisted for too long on princi-

ple, and a wedge violently driven between instinct and the conscious mind (Jung [1952], CW 5: §§585-587, italics added, translation modified).

In this comment, the reference to the serpent biting the heel which is crushing its head—-that was originally directed towards ‘Of the Adder’s Bite’—-is now referred to ‘Of the Vision and the Riddle’, which is again understood by Jung as another unconscious attempt to stop Nietzsche’s inflation and help him realise the self.

The link between this chapter and ‘Of the Adder’s Bite’ is made clear by Jung in his statement ‘the serpent […] crawls into the mouth of the celebrant […], firstly to stop him from talking too much, and secondly to make him ἔνθεος—-“‘enthused’, filled with God”’.

As previously mentioned, in his seminar on Zarathustra, Jung had interpreted ‘Of the Adder’s Bite’ as a possibility of Nietzsche interrupting his identification with the logos by letting Zarathustra be killed by the serpent: ue to his propensity for making speeches, Zarathustra was indeed regarded as a symbol for the logos itself.

On that occasion, Jung had also anticipated that ‘the same motif [would come] again later’, implicitly suggesting a common thread with ‘Of the Vision and the Riddle’ (Jung, SNZ I:756).

In 1912, in the first draft of Wandlungen und Symbole der Libido, however, Jung’s comment on ‘Of the Vision and the Riddle’ was quite different, as the serpent was regarded as representing the ‘introverting libido’; there was no mention of compensation or of Nietzsche’s final madness.

Only the inspirational element of introversion was highlighted by Jung: ‘through introversion one is fertilised, inspired, regenerated and reborn from the God’ (Jung [3]1912:415).

In both versions, continuing his discourse, Jung makes an interesting parallel with the Hindu myth of Prajapati, ‘the unknown creator of all things’.

Based on Nietzsche’s friend and famous Indologist Paul Deussen’s interpretation, Jung states that ‘As Hiranyagarbha (the Golden Gem), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself’.

This perfectly incarnates Jung’s idea of introversion, for ‘self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism.

The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic the regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit’ (Jung [1952], CW 5: §§588-591).

Jung’s discourse on the serpent motif is far more complex than this and cannot be fully understood without looking at its evolution
from the 1912 version to the 1952 one.

In order to do that, the same analogy hero-serpent that Jung presented in the seminar on Zarathustra will have to be examined in the context of Wandlungen.

This time, however, Jung's interest will concern Nietzsche's Dionysos Dithyrambs.

The Hero, the Anima and the Mother-Image

After the comparison with the myth of Prajapati, already in the 1912 version of this text, Jung had made use of a few dithyrambs by Nietzsche, to explain the process of the libido withdrawing inwards during introversion.

At that time, Nietzsche had sounded like a prophet, as well as a forerunner of Jung's idea; some 40 years later, Jung will instead stress the pathological side of Nietzsche.5 In both versions, Jung describes the path of the hero 'renewing the world' as a personification of 'the world-creating power which, brooding on itself in introversion, coiled round its own egg like a serpent, threatens life with its poisonous bite, so that the living may die and be born again from the darkness'.

To find a precursor of such vision, Jung quotes from Nietzsche's poem 'Glory and Eternity' [Ruhm und Ewigkeit]: 'How long already have you sat on your misfortune? / Give heed, lest you hatch me / An egg, / A basilisk egg / From your long travail' (Nietzsche 1967—- vol. 6: 402; translation by thenietzschechannel.com).

So Jung states that 'the hero is himself the serpent, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent, and why the saviour of the Christian Orphites was a serpent, too' (Jung [1952], CW 5: §§592-593; translation modified).6

In 1912, to stress the 'divine mystery of renewed rebirth in the maternal world', Jung had quoted an entire stanza from Nietzsche's dithyramb 'On the Poverty of the Richest' [Von der Armut des Reichsten], which was then ejected from his revisited version in 1952 :

[5] However, Jung's opinion on Nietzsche as a prophet will persist not only in Symbols of Transformation but in all of Jung's later works. At the core of Jung's interpretation from the seminar onwards is indeed the idea of Nietzsche representing a prophet o f WWI I and European totalitarianisms. Such an idea recurs in all of Jung's later writings—-the most popular ones being Wotan (1936) (CW 10: §§370-399) and After the Catastrophe (1945) (ibid: §§400-443; see Liebscher 2001).

[6] This is an implicit reference to another of Nietzsche's Dionysos Dithyrambs, namely, 'Between Birds of Prey' [Zwischen Raubvögeln], just mentioned by Jung in a previous section of Wandlungen und Symbole der Libido, to argue that the image of the 'sacrifice
of God'—-that can also be found in the idea of the crucified Christ—-'is not a torment which comes from without, which befalls mankind'; rather '[Zarathustra] himself is the hunter, murderer and sacrificial knife' (Jung [4]1912:327-8).

In 1952, Jung will make a similar comment on the same poem:

'That the torment which afflicts mankind does not come from outside, but that man is his own huntsman, his own sacrificer, his own sacrificial knife, is clear from another poem of Nietzsche's, where the dualism is resolved into a psychic conflict' (Jung [1952], CW 5: §446).

Ailing with tenderness, just as the thawing
wind,
Zarathustra sits waiting, waiting on his hill,
Sweetened and cooked in his own juice,
Beneath his summits,
Beneath his ice he sits,
Weary and happy,
A Creator on his seventh day.
Silence!
It is my truth!
From hesitating eyes—-
From velvety shadows
Her glance meets mine,
Lovely, mischievous, the glance of a girl.
She divines the reason of my happiness,
he divines me—-ha! What is she plotting?
A purple dragon lurks
In the abyss of her maiden glance.
Woe to thee, Zarathustra,
Though seemest like some one-sidedness
Who has swallowed gold,
Thy belly will be slit open (cited in Jung

So, Jung had argued, ‘in this poem nearly all the symbolism is collected which we have elaborated previously from other connections’, and he goes on listing various myths where ‘the primitive identity of serpent and hero are still extant’ (ibid:418-9).

Finally, in both texts from 1912 and 1952, Jung considers Nietzsche’s dithyramb ‘Amongst the Daughters of the Desert’ [Unter der Töchter der Wüste] as another example of the identity hero-serpent.

However, whereas in the 1912 version, Jung had emphasised only the universal character of Nietzsche’s symbology, in the 1952 text, major
focus will be directed towards Nietzsche’s incapability to compensate for his unilateral attitude.

Both in 1912 and 1952, in the following lines by Nietzsche, Jung sees a rephrasing for the eternal image of ‘the mother who secretly lays a poisonous serpent in [the hero’s] path to undo him’:

[…] Here I am swallowed down
By this smallest oasis.

Yawning it opened
Its lovely lips—-
All hail to that whale
If he provides thus
For his guests’s welfare!
Hail to his belly,
If it is
Such a lovely oasis belly!

The desert grows; woe to him who hides
deserts!
Stone grinds on stone, the desert gulps and
strangles.
Monstrous Death, glowing under his tan,
Stares and chews … his life is his chewing
…
O man burnt out by lust, do not forget:
You are the stone , the desert, and the
death's—- head (cited in Jung [1952], CW 5: §§596-597, translation modified).

In both comments, Jung draws a parallel with Wagner's Sigfried.

Here, as Jung puts it, 'it is not the mother who lays the poisonous worm in our path, but life itself, which wills itself to complete the sun course, to mount from morn to noon, and then, crossing the meridian, to hasten towards evening, no more at odds with itself, but desiring the descent and the end' (ibid: §598).

However, whereas in Wandlungen und Symbole der Libido, Nietzsche's and Wagner's images seem to go hand in hand and to complete each other, in Symbols of Transformation, Wagner seems to somehow redeem the pathology of Nietzsche's unilateral interpretation of the mother-image.

Albeit similar to Nietzsche's concept of the amor fati, Wagner's approach to Siegfried's relationship to Brünhilde seems to suit Jung's idea better. Indeed, Siegfried appears to Jung 'more cautious' than Nietzsche's Übermensch: whereas the latter 'tries to be always one jump ahead of fate', the former acknowledges the identity of the 'mother-imago […] with the anima', representing 'the feminine aspect of the hero himself'.

The mother does not just represent destruction but also love, depths and rebirth (ibid: §§598-611).
Interestingly, while interpreting Miss Miller's fantasies in 1912,

Jung had written that 'the serpent which killed the horse and the hero voluntarily sacrificing himself, are primitive figures of phantasies
and religious myths streaming up from the unconscious' and had put in a footnote the following quotation from Genesis 49:17: 'Dan
will be a snake by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward' (Jung [5]1912: 456-
7, footnote 17). In Symbols of Transformation, the footnote misses, although Jung's comment remains (Jung [1952], CW 5: §645).

What such a confrontation between Jung's making use of Nietzsche's images in 1912 Wandlungen und Symbole der Libido and 1952 Symbols of Transformation can clearly show, is Jung's shifting his interpretation of Nietzsche from an interesting forerunner of some of his own ideas—-or, more generally, one of those poets capable of recreating and putting into words universal motifs of the human mind—-to a case study representing a failed attempt at individuating.

To answer the question as to where such a shift comes from, a quick look at Liber Novus is

essential.

Here, not only does Jung implicitly and explicitly refer to Nietzsche and Zarathustra throughout, Nietzsche appears as a real character in a fantasy from January 1914.

Even more, if in all of Jung's fantasies prior to January 1914 Nietzsche recurs in the second layer of Liber Novus—-namely in Jung's retrospective comments or stylistic choices—-exclusively; from January 1914, Nietzsche appears in both layers of fantasies and style, and his appearance is more and more important for the development of Liber Novus.

1914 is also the year of Jung's second reading of Zarathustra, and has to be considered as the actual divide within Jung's understanding of Nietzsche.

What is documented by Liber Novus around that time, is indeed Jung's confrontation with Nietzsche and his madness.

Before 1914, Jung was both fascinated and scared by Nietzsche—he was fascinated with Nietzsche's insight and creativity and scared by the possibility of ending up in a lunatic asylum like Nietzsche, due to the seeming closeness of Jung's inner experiences with Zarathustra.

After a 2-year inner confrontation with Nietzsche (with a one-year gap from summer 1914 to summer 1915, during which Jung read Zarathustra for the second time), from 1916 onwards, Jung was no longer scared by Nietzsche, as he thought he had found the way to avoid madness.

Jung's remedy against folly, as will be explored in the next section, lies in what Nietzsche had been incapable of doing after killing his god: allowing a new god to be born again.

The Encounter with Nietzsche: 'Divine Folly', 'Nox Secunda', 'Nox Tertia'

As anticipated, around January 1914, Jung meets Nietzsche in one of his fantasies, documented in Liber Novus throughout three chapters: 'Divine Folly', 'Nox Secunda', 'Nox Tertia'. Firstly, Jung's 'I'—-namely the protagonist of Jung's visions—-enters a library and asks for a copy of Thomas à Kempis's The Imitation of Christ (Imitatio Christi), thus engaging in a conversation with the librarian on Nietzsche and 'the collapse of religion'.

The librarian's point of view is that of Nietzsche interiorising 'man exceptionally well', thus providing a perfect substitution 'for the loss of opportunity for prayer' caused by such collapse. By the side of Nietzsche, the librarian places Goethe and his Faust. Jung's 'I' disagrees on such judgement on Nietzsche, for he 'can't help feeling that Nietzsche speaks to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, and who hold fast to actualities'.

As opposed to the librarian's position, Jung's 'I' argues that some people 'need inferiority, not superiority', or maybe 'resignation, a word that one used to hear a lot of, but seldom anymore'.

As the librarian points out, 'resignation' also 'sounds very Christian', to which Jung's 'I' replies:

‘there seem to be all sorts of things in Christianity that maybe one would do well to keep. Nietzsche is too oppositional. Like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor’ (Jung, RB:293).

Here begins Jung’s actual confrontation with Nietzsche, understood as one of those ‘prophets’ of our contemporary area, in which Christianity seems to be lost and hard to restore (ibid). Jung’s vision continues and he sees himself entering another room, apparently a kitchen, willing to read his book, but in reality falling asleep after a few pages.

Here another vision starts, in which Jung’s ‘I’ finds himself in an asylum, surrounded by doctors diagnosing his disease as a case of ‘religious paranoia’: ‘nowadays, the imitation of Christ leads to the madhouse’.

There seems to be nothing left for Jung’s ‘I’ but facing madness, arguably his biggest fear:

‘The problem of madness is profound. Divine madness—-a higher form of the irrationality of the life streaming through us—-at any rate a madness that cannot be integrated into present-day society—-but how?

What if the form of society were integrated into madness?

At this point things grow dark, and there is no end in sight’ (ibid:295). Jung’s ‘I’ is now ready to start his confrontation with the other, forgotten side of religion, i.e. what is refused and condemned by modern Christianity, in opposition to its origins.

By so doing—-so Jung interprets his vision—-all the dead, namely all those who cannot find their place in a Christian living, could be finally redeemed.

The number of the dead has now become greater than that of the living, i.e. of those who can be considered saved by Christ and his teaching.

It is highly significant that, in the Draft version of Liber Novus, Jung implicitly refers to Nietzsche as a ‘prophet’ who on the one hand has tried to defend and revalue the dead’s rights, and on the other hand has been driven mad by being ‘their blind spokesman’.

Since Jung realises, however, that the dead are a part of himself, he also recognises the importance of being ‘alone with the dead’, to accept the lowest and the ‘chaos’—therefore his madness (ibid:297-8; Shamdasani 2009: footnote 183).

What happens next is accounted in chapter ‘Nox Tertia’ and dated 18 January 1914. Jung’s ‘I’ is still in the asylum, and the patient
sleeping next to him suddenly stands up and cries out: ‘Something worse happened to me, it’s five years now that I’ve been here. […]

But I am Nietzsche, only rebaptised, I am also Christ, the Savior, and appointed to save the world, but they won’t let me’. So the dialogue goes on:

I: “Who won’t let you?”

The fool: “The devil. We are in Hell. But of course, you haven’t noticed it yet. I didn’t realise until the second year of my time here that the director is the devil.”

I: “You mean the professor? That sounds incredible.”

The fool: “You’re an ignoramus. I was supposed to marry the mother of God long ago. But the professor, that devil, has her in his power. Every evening when the sun goes down he gets her with child. In the morning before sunrise she gives birth to it. Then all the devils come together and kill the child in a gruesome manner. I distinctly hear his cries.”

1: “But what you have told me is pure mythology.”

The fool: “You’re crazy and understand nothing of it. You belong in the madhouse [Irrenhaus]. My God, why does my family always shut me in with crazy people? I’m supposed to save the world, I’m the Saviour!” […] (ibid:298).

It can be helpful to notice what Nietzsche has written at the beginning of Zarathustra, in the fifth paragraph of the ‘prologue’, and Jung has marked in his own copy: ‘No herdsman and no one herd. Everyone wants the same thing, everyone is the same: whoever thinks otherwise goes voluntarily into the madhouse [Irrenhaus]’ (Nietzsche 1969:46).

Returning to Liber Novus, after saying these words, the fool returns to his usual apathetic state, leaving Jung’s ‘I’ alone and with a new vision.

Now he sees a red sun rising above the horizon line, with a cross from which an undefinable animal-shaped figure (serpent, bull or an ass) is hanging.

Looking at the symbol more carefully, Jung’s ‘I’ wonders whether that might not represent himself, as Christ crucified, who is actually hanging down from the cross and wearing a crown of thorns: ‘The sun of martyrdom has arisen and is pouring bloody rays over the sea’.

The higher the sun rises, the hotter it ‘burns down white on a blue sea’, whose ‘salty smell’ reminds Jung’s ‘I’ of a ‘charitable and quiet summer’.

Suddenly a wave ‘breaks on the sand with a dull thunder and returns incessantly, twelve times, the strokes of the world clock—the
twelfth hour is complete. And now silence enters.

No noise, no breeze.

Everything is rigid and deathly still’ (Jung, RB:299).

This significant passage offers a multitude of themes recurrent in Zarathustra and elsewhere in Nietzsche’s writings, that cannot be exhausted here—-due to the brevity of the paper—-but that show how relevant Nietzsche’s presence in Liber Novus becomes from this very moment onwards.

Nietzsche as a character is gone, Jung’s ‘I’ will soon wake up, realising that he has never left the library and everything was just a dream; however, Nietzsche as an element of confrontation

will recur increasingly until the end of Jung's fantasies.

Poisonous Serpents and Heels: 'Resolution', 'First Day', 'The Magician'

As already stated, Nietzsche does not appear in layer 1 of Liber Novus until 1914.

However, in Jung's retrospective comments on his fantasies, references to Nietzsche and stylistic similarities with Zarathustra are quite
recurrent from the very beginning.

One of such cases concerns the image of the serpent, as used at the very end of Liber Primus, one month before the asylum fantasy. Interestingly enough, the final chapters of Liber Primus, and in particular chapters 'Resolution' and 'Mysterium Encounter' share a
variety of symbolical elements with 'Of the Vision and the Riddle', such as the presence of a dwarf, the 'gloomy' [düster] atmosphere, the allusion to 'dreadful riddles' (Jung, RB:246), and the presence of a 'crater' [Krater] (ibid:248).

Towards the end of Liber Primus, Jung's 'I' comes across the characters of Elijah and Salome. Elijah is an old man, namely the biblical prophet, and Salome, a blind girl, is said to be his daughter.

The former is said to represent 'forethinking'; the latter 'pleasure', and it is also revealed that she loves Jung's 'I'.

A 'third principle' is then represented by a serpent, necessary to keep these two principles united; for the 'earthly' element of serpents is 'a
stranger to both principles although it is associated with both'.

It 'has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges', and through its connection with 'longing', reminds one of life and reunifies the opposites (Jung, RB:247).

However, serpents have a double meaning and double colour in Liber Novus: by the side of their healing power, they also preserve the
destructive force of their poison; next to the 'black' serpent, the 'white' one is always necessary to solve the tension.

Besides the similar tone of these two episodes, what seems to really link Nietzsche with the serpent symbol in Liber Novus, is its poisonous aspect indeed, recalling Jung's later understanding of 'Of the Adder's Bite' and 'Of the Vision and the Riddle'.

Precisely this aspect recurs in Liber Secundus significantly.

On 8 January 1914, in chapter 'First Day', Jung's 'I' has a dialogue with Izdubar, coming from the East and ignoring most of the Western costumes and values.

Later in the book, Jung will find out that this strange figure was his god.

In the aforementioned dialogue, Izdubar compares science to a poison and adds: 'You call poison truth? Is poison truth?

Or is truth poison? Do not our astrologers and priests also speak the truth? And yet theirs does not act like poison'(ibid:278).

Interestingly, in The Gay Science 113, 'On the doctrine of poisons', Nietzsche expresses the same analogy between scientific thinking and poison.

According to him, the former is originated by the union of different impulses which, each of them being unilateral, act exactly like poisons on the whole organism of life.

In fact, they prevent the organism from realising how important a cooperation of science with 'artistic energies' and 'practical wisdom of
life' would be (Nietzsche 1967 —- vol. 3:473-474).

Furthermore, again during the same Liber Novus dialogue, Jung explains that because of the importance given to science in Western culture, Western man remains 'dwarfish' [zwerghaft]—therefore suggesting another allusion to 'Of the Vision and the Riddle'.

Even more important, the same reference becomes clearer through another couple of passages.

The first one is this:

I: "Now you perhaps see that we had no choice. We had to swallow the poison of science.

Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it.

If our life is dear to us, we prefer to sacrifice a piece of our life force rather than abandon ourselves to certain death" (Jung, RB:279).

Science is not only poisoning but also to be swallowed; similarly, the serpent in the shepherd's mouth described by Nietzsche in 'Of
the Vision and the Riddle' has to be bitten, or, according to Jung's interpretation, swallowed.

Moreover, the capacity of killing 'the eternal Gods' through the poison of science can be thought of as another implicit allusion to Nietzsche.

The other passage to be noticed appears in Jung's retrospective reflection on the same vision:

So the path [Pfad] of my life led me beyond the rejected opposites, united in smooth and—-alas!—extremely painful sides of the way which lay before me. I stepped on them but they burned and froze my soles.

And thus I reached the other side.

But the poison of the serpent, whose head you crush, enters you through the wound in

your heel; and thus the serpent becomes more dangerous than it was before.

Since whatever I reject is nevertheless in my nature. I thought it was without, and so I believed that I could destroy it.

But it resides in me and has only assumed a passing outer form and stepped toward me. I destroyed its form and believed that I was a conqueror.

But I have not yet overcome myself (ibid, italics added).

The meeting with the dwarf happens to Zarathustra on a mountain ‘path’ [Pfad].

The same path will then be used to exemplify the traditional view of time, and to introduce the idea of the eternal return: a ‘gateway’,
representing the present ‘moment’, divides the ‘long lane’ into two paths, symbolising both sides of eternity, namely past and future.

Recognising the eternal return means to stop considering time as a continuative line, giving value and responsibility to the moment instead.

For what is happening right now, not only has already happened infinite times in the past, but has still to be eternally repeated.

In order not only to admit that possibility, but also to accept it, Zarathustra’s vision goes on with the shepherd scene, where ‘a heavy, black serpent’ is hanging from the shepherd’s mouth, causing him convulsions and torment.

As anticipated, the only solution for him to be safe is to bite the serpent’s head and tear it off.

From Nietzsche’s perspective, the serpent symbolises the heaviest and darkest side of the ‘abysmal thought’, i.e. the initial ‘disgust’ [Ekel] to life of the eternal return; once accepted, however, it offers a redeeming, lighter view.

Exactly in this sense, the shepherd turns himself into ‘a transformed being, surrounded with light, laughing’ (Nietzsche 1969:180, translation modified).

All these elements collected together create a strong link between Liber Novus ‘First Day’ and Zarathustra ‘Of the Vision and the Riddle’.

In particular, the sentence ‘But the poison of the serpent, whose head you crush, enters you through the wound in your heel; and thus the serpent becomes more dangerous than it was before’ explains Jung’s later understanding of Of the Vision and the Riddle’ and ‘Of the Adder’s Bite’: 20 years later, Jung will arguably interpret Zarathustra in the same way that he interpreted his own Liber Novus.

So the serpents represent the opposites, to accept and unite, but to whose poison it is impossible not to succumb.

However, it is necessary to incorporate such poison in order to reach ‘the other side’,

which, translated into Jung's later technical vocabulary, means individuation.

Towards the very end of Liber Secundus, in chapter 'The Magician', the biting-heel-serpent motif occurs again, in a quite similar context.

Here Philemon states:

I continue on my way; accompanied by a finely polished piece of steel, hardened in ten fires, stowed safely in my robe. Secretly; I wear chain mail under my coat. Overnight I became fond of serpents, and I solved their riddle. I sit down next to them on the hot stones lying by the wayside. I know how to catch them cunningly and cruelly; those cold devils that prick the heel of the unsuspecting (Jung, RB:317).

Again, the serpent motif is accompanied by the riddle motif, suggesting another allusion to 'Of the Vision and the Riddle'.

Most significantly, the importance of embracing a balanced (non-one-sided) vision is stressed, as it was in 'First Day', and as it will be in Jung's seminar on Zarathustra: serpents are symbols of wisdoms but also poisonous creatures, 'cold devils that prick the heel of the unsuspecting'.

Ultimately, it is important to stress the biblical component of the symbolical constellation heel-serpent-bite.

As is often the case in Liber Novus, Jung makes use of specific biblical images to pursue his psychological victory over Nietzsche and, hence, over his own fear of becoming mad.

Many times he chooses indeed to quote from Luther's Bible in the same way that Nietzsche did; several biblical elements are drawn directly from Nietzsche and not from the Bible itself.

What emerges from Nietzsche's presence in Liber Novus is his duple link with folly and the 'death of God': by refusing the possibility of a rebirth of God, one inevitably falls into madness.

Jung's confrontation with Nietzsche is thus centred on proving him wrong on the one hand and, consequently, saving himself from the fear of mental illness on the other.

Such an abundance of biblical quotations, therefore, belongs to a silent, yet consistent, dialogue with Nietzsche, aiming at transvaluing Nietzsche's own transvaluation by promoting a return to a certain form of Christianity.

CONCLUSION

Starting from a seemingly unfit comment of Jung's on Nietzsche's Zarathustra, the history of such a comment has been reconstructed
through Liber Novus, serving as a lens to explore Jung's confrontation with Nietzsche.

What has emerged is a shift in Jung's opinion on Nietzsche, from a like-minded poet—gifted with prophetical insight into the human mind—to the most effective example of the consequences of a failed individuation process.

Liber Novus can be considered a long war between Jung and his daemons; the predominant battlefield of Jung's war concerns religion, which ends up becoming not only Jung's lifeline but also the explanation provided to justify Nietzsche's failure.

In Jung's opinion, Nietzsche's refusal to let a new god be born after killing the old one would lead him to his madness; by contrast, Jung's
vey own new born god would save him from madness, by allowing him to make peace with reality.

At the end of his life, Jung will define his counterbalancing the horror of succumbing to his fantasies as a necessity to 'return wholly to reality' (Jung/Jaffé [1962]:188), and will make a comparison between his experience of Liber Novus and Nietzsche's: It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world.

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary
person. The unconscious contents could have driven me out of my wits.

But my family, and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Küsnacht these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche. Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his

thoughts which incidentally possessed him more than he it.

He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality.

For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this Me.

No matter how deeply absorbed or how blown about I was, I always knew that everything I was experiencing was ultimately directed at this real life of mine (ibid:189).

After Liber Novus, Nietzsche will appear to Jung as someone that succumbed to the unconscious and rejected the realisation of the
self.

This is why, thinking about Liber Novus, Jung adds the allusion to the heel when commenting on the serpents of 'Of the Adder's Bite'
and 'Of the Vision and the Riddle': such a realisation of the self has to get through the acceptance of the opposites first, but Nietzsche's onesidedness prevented him from accepting and incorporating his opposite, so he could never cope with the poison of the serpent, which eventually took over.

Translated into archetypes, this opposite to be integrated is the anima, as thoroughly pointed out by Jung during the seminar, with Jung drawing on alchemical and mythological symbolism to enrich his interpretation even more.

In his seminar on Kundalini Yoga, Jung introduces Kundalini—-represented as a serpent—-as ‘the anima’ indeed.

Referring to svādhiṣṭhāna, the second chakra, he adds: ‘[t]hat is the very reason why I hold that this second centre, despite the Hindu interpretation of the crescent being male, is intensely female, for the water is the womb of rebirth, the baptismal fount’ (Jung 1996:22).

Similarly, in Archetypes of the Collective Unconscious (1934/1954), Jung introduces the anima as ‘the serpent in the paradise of the harmless man with good resolutions and still better intentions’ (Jung [1934/1954], CW 9, 1: §59).

Eastern and Western, as well as pagan and spiritual motifs merge together in Jung’s depiction of the anima as a serpent.

However, archetypes become effective only when projected onto that concrete world that Jung calls ‘reality’.

So one could now wonder whom Nietzsche might have projected the anima onto according to Jung; that is, who might have saved
Nietzsche from his inflation, or caused that very inflation instead, as a reaction to the uncontrollable power of the archetype.

Quite ironically, when analysing ‘Of the Adder’s Bite’ in the seminar, Mrs. Sigg stated that ‘When Nietzsche wrote this part of Zarathustra he had just had five months of daily discussion with Lou Salomé’, to which Jung responded:

‘Ah, there he met the serpent, that is quite certain’ (Jung SNZ I:755). Gaia Domenici, [6]JUNG’S INTERPRETATION OF THE POISONOUS SERPENTS IN ZARATHUSTRA THROUGH LIBER NOVUS

1. https://www.facebook.com/groups/56536297291/
2. https://phanes.live/wp-content/uploads/2018/11/Gaia-Domenici-Article-Phanes-1-1-2018.pdf
3. 418).
4. 418).
5. 418).
6. https://phanes.live/wp-content/uploads/2018/11/Gaia-Domenici-Article-Phanes-1-1-2018.pdf

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1.1.34 Carl Jung Interprets Katy Cabot’s Dream about Toni Wolff (2021-06-17 03:58)

Carl Jung Interprets Katy Cabot’s Dream about Toni Wolff

Then [Katy Cabot] told Onkel a dream I had:

Toni was giving a sort of class lecture in Charleston, West Virginia.

She stood behind a curtain which was only half pulled back, so that only half of the audience could see her, and with a rod she pointed to a big tree, in the trunk of which was a hole, and first [words missing] came out and crawled all over the tree.

Then a baby came out as in the picture by Luini, in the Brera in Milano, called the 'Birth of Adonis.'

I stood where I could see Toni, but others sat behind the closed part of the curtain.

I wondered why they sat there seeing nothing, and being bored to death.

Toni was dressed in a pale, pink frilly dress. She was many years younger than she is today.

In fact she looked quite a young girl. She seemed also shy and awkward as she gave the lecture.

Those images of Toni are things that are going on - a perception of the happenings in the unconscious.

That tree trunk is a human being - all that is symbolism; it depicts something which happens in me - to bring one so far, so that I perceive what is going on.

She is young in me, shy and awkward.

Toni has no knowledge of the things within - in me, the same figure would be quite a young girl who is shy and awkward, because I haven't acquired any certainty about these matters going on in me.

I then told him I was so self-conscious and striving for effect, and did not dare speak out in the seminar like Mrs. Baynes, who made an idiotic remark and did not seem to mind it.

He said that the person in Mrs. Baynes quietly risks it; it is a thought as any other thought and she talks of it even if it is idiotic.

That corresponding person in me would be shy, and whisper to me that whatever I say must be stupid.

Mrs. Baynes does not mind as that being in her is adult.

Mrs. Baynes thinks without feeling and is apt to make mistakes.

She has an animus that disregards feeling altogether, so she gets out of tune and sings the wrong note.

It is intellectual talk, absolutely without feeling.

She has no sense of consideration, and feelings do not disturb her.

Considerations do not exist in her, so she brings out an intellectual statement which is beside the point.

Intellectual people bring out such things and feeling types never open their mouths for they are too concerned with themselves.

They waste so much time thinking of themselves and how they appear, and what impression they are making.

Mrs. Baynes is just the opposite: she never thinks of how she appears, and she is then apt to make certain stupid remarks.

If we could be one person, her mind and my feeling, then we could say the appropriate thing and be a perfect being!

Then we went back to the Toni Wolff dream.

I am (in the dream) Toni Wolff as a young girl, the one who has knowledge, who is at the beginning of her intellectual interests and studies.

Toni Wolff is the expressive symbol of the state of my unconscious development; looked at from a certain angle it is indeed Miss Wolff at seventeen or eighteen.

Onkel went on to say that he and Toni would not become intimate friends of their pupils because if people are with them continually they do not feel the need to develop; for when you are with someone who understands things better than you, you don't lift a finger.

Onkel said he traveled with a friend once, who got lazy and had a dream, and was utterly helpless in trying to solve it.

He had not seen that his presence was hindering the man. "My friendship for a patient is not good as it deprives him of his own development."

He then said that Barbara got stuck [in her development] with Toni.

Never try to make a friendship, unless there is one. Take things as they are.

Toni was not aware that I was building a little Miss Wolff in me, which is idled and suffo-

cated when I have the real Miss Wolff.

He said that people like himself, or Toni, suffocate developments. I asked how they both developed so far.

He said they were forced, by their patients, and by circumstances, to get on.

"The water of the great flood forced me up to a Jungfrau or an Everest.

I had to get up there. I had to be up to my task and the understanding of difficult cases.

My patients forced me by their neuroses, otherwise I would never have lifted a finger.

Some doctors hang behind and are below their patients.

A doctor who doesn't allow himself to be forced along will be a damn fool after a while."

He said that, as a young man, when he knew very little about the work, he asked Freud how many people stayed in order to go through a real analysis.

Freud answered that half of them break away.

"At that time I was working in the Klinik [Burgholzli] and wondered why, for it is very rare when they break away from me here."

I then suggested Anne M., who came here a lot and then finally left in a huff and rage against him and Toni.

Onkel said that she was a half crazy person, who did not listen, and who really was convinced that she was Siegfried and that he was a woman Brunhilde.

I was astounded, and asked if she was really crazy, and Onkel said she was absolutely!

She is careful not to say these things to other people, but only to him.

That sort of case does not need to go to an insane asylum.

When she was shown that these ideas were morbid, she learnt that much was scared [sacred?] and doesn't mention these ideas.

Her love for him turned to hatred as it leads her into her insanity.

Then I asked him about a certain woman in the Seminar, who, when I waved a fly off her nose, said, "Don't do that. I love animals!"

He said the woman was a Frau Doktor who was born in the East, and had Buddhist ideas, and a fraction of Hindu blood.

Her grandmother was half-caste.

He went back to Anne M. again, and said that he tried to save her from the meanness of her psychosis, but because she could not have her way, he (Onkel) must be the devil.

To come to Kusnacht is a tremendous lure for crazy people.

All the time you have such cases.

They are on the border line and so destructive, for the devil is strong and crazy. Katy Cabot, Jung My Mother and I, Page 182-185

[2]Carl Jung on Instagram

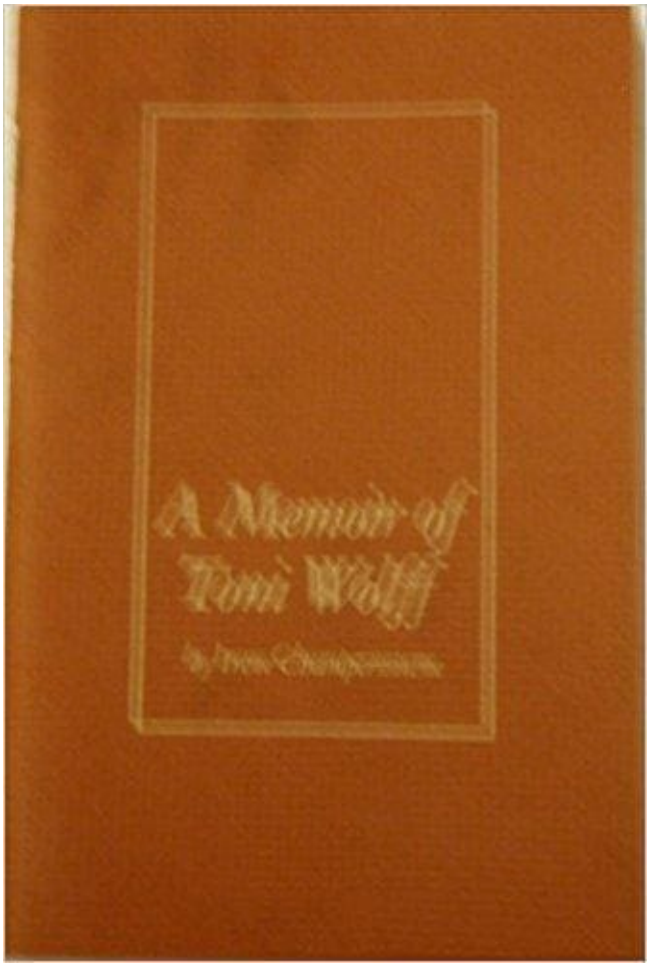
[3]Carl Jung Depth Psychology Blog

FIGURE 44
Toni Wolff [center] at the wedding of Susi and Hans Trüb.
August 10, 1915.
"Toni had eyes that can see in the dark" —Laurens van der Post

c2aaf90c57f7b50a77c488d533bf239e toni wolff carl jung

FIGURE 3
The Wolff sisters.
Left to right: Erna, Toni, and Susi.
Courtesy of the Trüb family archives.

a23d6037f2772af2c1337e73f4da79e5 toni wolff carl jung



A Memoir of Toni Wolff

1. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?crid=2RMJQ3UC107JV&dchild=1&keywords=jung+my+mother+and+i&qid=1623852033&s
2. https://www.instagram.com/carljungdepthpsychology/
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1.1.35 Marion Woodman on Jungian Analysis, Eating Disorders and the 'Great Work' by Pythia Peay (2021-06-17 04:19)

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Image: Marion Woodman

[1]Jungian Analysis, Eating Disorders and the ’Great Work’ by Pythia Peay

Jungian Analysis, Eating Disorders and the ’Great Work’

The more you work with your dreams and unconscious, and honor it, the more you understand it. When you develop a relationship with your psyche, you begin to carry that energy into life and your relationships.

By Pythia Peay, Contributor

Pythia Peay is a journalist and author on the American psyche.

05/21/2010 11:49am EDT

| **Updated** November 17, 2011 *This is first in a series of Interviews with contemporary Jungian analysts*

At the age of 81, with over 500,000 books in print, Marion Woodman is a wise elder in the field of Jungian psychology.

As a leader in women's psychology and spirituality, and a pioneer in body and dream work, she has had a powerful effect on the inner lives of many, including my own.

Woodman was among the first to apply Jungian concepts to eating disorders, and to link addiction to the neglect of the "feminine" in contemporary culture.

Woodman’s path to becoming a Jungian analyst took a circuitous route.

As a high school English teacher in Canada in 1968, she became restless for a "new frame" of meaning. Traveling to India, she sought, but failed to find, a spiritual teacher.

Then, while on sabbatical in England, a friend referred her to 78-year-old Jungian analyst E. A. Bennett.

The encounter, she said, "changed me completely."

Taking a leave of absence from teaching, Woodman enrolled at Zurich’s C.G. Jung Institute, and embarked on her journey to become an analyst.

I spoke with her recently at her home in Ontario, where she lives with her husband, Dr. Ross Woodman, a professor of English.

Pythia: What is the difference between Jungian analysis and a more conventional psychological approach?

Marion: The Jungian approach speaks to the soul. In a Jungian analysis you are trying to know who you really are through opening to the unconscious and working with your dreams. The more you work with your dreams and your unconscious, and honor it, the more you understand it and it understands you. When you develop a relationship with your psyche this way, you begin to carry that energy into life and your relationships.

Pythia: Your unique contribution to Jung's work has been to examine the symbolic meaning in eating disorders. You even say that these addictions are purposeful. Can you say more about this?

Marion: I love working with addicts, because I used to be one myself (Woodman suffered from anorexia at one time). I tend to be a high-spirited creature; I'd go on a diet and starve, and then I'd gorge. Through Jungian analysis, I began to realize that an addiction is a symptom of something much deeper. The addict gets focused on the physical object – such as a chocolate cake – and doesn't see that the longing for sweets is really a yearning for love or sweetness. So instead of eating a whole chocolate cake, the addict could ask: "How could I have that sweetness without eating cake? What can I feed my soul instead of my body? I'm hungry, but am I hungry for sugar or for love?" An addict could also try to feed her soul

through listening to a magnificent piece of music, taking a walk, or even going to a movie that feeds the imagination. This awareness brings out the deeper level of meaning within our addictions.

Pythia: You have said that to bring feminine values into our culture is the "Great Work." But what exactly is "the feminine"

Marion: I would say fundamentally that it's the love of nature, and a belief in the body as a part of nature as we see it outside in the woods or rivers. The feminine takes time for spontaneity and slow time, honors inner reality, and gives values to feelings without brutally repressing them as "sissy" or meaningless. Those living the feminine way choose to do something because it's of genuine worth, and because they love it, and can therefore put their energy into something honestly. Whether a man or a woman, they're guided by the question: Is this of value to me personally? Is this worth putting my energy and effort into it? Is this who I really am? This path is different from hammering through something, even though one's heart isn't in it. But living from the heart in this culture takes courage.

Pythia: Archetypal imagery is central to Jung's work. This is displayed in the paintings from his inner journey that are in his private journal, the "Red Book." What are your feelings on the publication of this work?

Marion: It's magnificent to be able to share the inner world of the man who realized the power of images. Without imagery and imagination, the world is dry. Once we get used to listening to our dreams, our whole body responds like a musical instrument. Images are pictures of

the soul and can be used to bridge psyche and the body – the whole body can be integrated through working with them.

Pythia: Can you give me an example of a healing image from one of your own dreams?

Marion: I've been very ill recently. At the lowest point I had a dream that a raven with a huge beak flew in through my window. It landed on my stomach and started to tear the skin off. The raven was trying to rip the illness out with its sharp beak. Sometimes, I have to confess, I've had that attitude toward my body: you *will* be thin, or you *will* be well. In the dream I realized that as long as I was hostile to the raven, I was going to be really sick – but by befriending it I had an ally. So (in the dream) I spoke to it gently and tried to calm it down, and it lost its hysteria. Through this dream I realized that I had to bring love and concentration to that part of my body – and that's why I'm still sitting here in this chair today.

1. https://www.huffpost.com/entry/jungian-analysis-eating-d_b_578890
2. http://JungianAnalysis,EatingDisordersandthe'GreatWork'/

1.1.36 Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. (2021-06-17 05:51)

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Chie Yoshii
Most of our difficulties come from losing contact with our instincts, with the age-old forgotten wisdom stored up in us...
Carl Jung
The Earth Has a Soul

[1]Carl Jung in New York Times

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.

And where do we make contact with this old man in us?

In our dreams. Carl Jung, New York Times, 4 October 1936.

1. https://www.nytimes.com/1936/10/04/archives/roosevelt-great-is-jungs-analysis-psychologist-who-thought-him-an.html

1.1.37 Jungian Analyst Marion Woodman on the American Psyche (2021-06-18 03:23)

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[1]Jungian Analyst Marion Woodman on the American Psyche by Pythia Peay

Twenty-three years ago, I began interviewing psychologists and psychoanalysts for their insights into the American psyche, a project that culminated in the publication of America on the Couch: Psychological Perspectives on American [2]Politics and Culture. Recently, while preparing to begin work on the second volume of *America on the Couch*, I came across an unpublished interview with Marion Woodman, the renowned Canadian Jungian analyst and beloved author, lecturer, and workshop [3]leader on the psychology of eating disorders and the [4]repression of the feminine principles of body [5]wisdom, relatedness, and depth in our achievement-driven Western culture. Currently in [6]retirement, Woodman's work continues to touch a chord, and her books have sold over 200,000 copies worldwide, with fifteen editions in seven languages.

Conducted in 1994, my dialogue with Woodman delved into issues surprisingly relevant in the new Trump era. With the president's proposals to eliminate Federal funding for such programs as The National Endowment for the Arts, The National Endowment for the Humanities, and the CPP (Corporation for Public Programs), Woodman's perspectives on the importance of the arts to the health of a culture take on added significance. So, too, are her perceptive insights into America's [7]materialism, the significance of our multicultural society and its role in the rise of a "new global culture," the psychological differences between Americans and Canadians, and how our Revolutionary War background shaped America's national character—for better and for worse.

The following interview has been edited for clarity and length.

Pythia Peay: I'd like to begin by asking you to comment on one of America's bedrock principles: the "myth of progress," or the idea of continual improvement.

Marion Woodman: If we're talking about what is fundamentally wrong in the culture, then for me the whole idea of progress at a material level is false. I believe that if a culture is estranged from art and the theater, and music and dance are no longer working within the context of soul in the culture, then nothing happens. It's empty: tinkling brass and sounding cymbals. And historically, that's when a culture becomes decadent, and starts to rot from the inside.

PP: And you're saying this is because of America's emphasis on material wellbeing as the primary expression of our myth of progress?

MW: Yes. In addition, America's quest to become the "ideal" society and the saviors of the world also separates its culture from [8]creativity and the [9]imagination. That is a gross inflation, and it stems partly from America's lack of courage to accept its shadow side.

PP: Which is?

MW: Which is that people from other countries look at America and see it as totally engrossed in its own comfort and seduced by its own [10]perfectionist ideals, which have nothing to do with reality.

PP: Are there psychological differences between Canadians and Americans?

MW: I would say that the fundamental issues are very similar. But there are some important differences. Canadians are more introverted, and less sure of themselves. They also don't have a huge stake in being the saviors of the world. But they do have a kind of central, core integrity. By that I mean that Canadians believe in their own country, and if they were put to the test I think their strength would manifest.

But the fundamental difference between the two countries is that Canadians are the "good children" who "stayed with mother." And Americans are the rebels. So we Canadians sit on this side of the border looking at our rebel brothers.

PP: When you say that Canadians are the "good children" who "stayed with mother," you mean that they stayed with England?

MW: Yes, and that makes a fundamental difference in a culture. Your ancestors went through the anguish of breaking with their mother country [Britain], even fighting and killing the soldiers of "the mother." Whereas our ancestors lost to those rebels, and then fled to Canada, where the government remained under the dominion of the Queen. As a result, the Canadian [11]personality doesn't have that fiery "we did it!" spirit: the hero! In a Canadian personality, we simply are who we are. Too much is taken for granted in our country; through our "sleepiness," much could be lost.

PP: But breaking with the mother country in such a violent way must also have been a psychological trauma for the American revolutionaries.

MW: I was recently in Williamsburg, Virginia. In the documentary [Williamsburg—Story of a Patriot]* they portrayed all the young rebels as going through a real agony of spirit about whether or not to fight England. And that gave me a huge awakening as to the ritual one goes through in order to grow up. One could say, for example, that it was maturity [for the American revolutionaries] to rebel, and immaturity for them not to rebel.

PP: So are you saying that, in a sense, Canada hasn't suffered through it's own individuation process by separating from England, as America did?

MW: Yes. But I also think American culture has become stuck in its individuation in the rebel hero phase. You can see that mythic archetype playing itself out in the movies, such as Westerns, and in other forms of violent expression in the media.

PP: So if America remains stuck in the adolescent "rebel hero" myth, then what would be the next phase of our culture's psychological developmental process?

MW: That would bring me around to what I said in the beginning of our interview: when a culture doesn't make room for ritual and imagination, and if [12]spiritual values are taken out of the center of the culture, then what is left? And if there is no genuine suffering taking place at the soul level [of the culture], then the music is not new; the ballet is not new; the theater is not new.

And if there is no ritual that people believe in—and ritual in this context means undergoing a [psychological or spiritual] death, a period of being in the dark hole of chaos, followed by a rebirth—then people don't truly grow up. In a ritualistic society, for example, young people really believe that during their culture's coming-of-age rites, they may die. Through these rituals they have to prove that they are strong enough and mature enough to enter the adult world, which also means they have to know and understand the culture they are moving into. The older people educate them about their culture by telling them stories. Well, who's interested in stories in our culture? So you see, the culture itself, from my point of view, is no longer organic. And once the culture fails, civilization fails.

But I also believe that there is a new global culture being called for—and that means that every country is going to have to surrender its selfish nationalism and open up to a global community. The earth has moved from tribe to group to country and then to international trade laws and international connection—and now even these systems are too small. We are moving towards global community, and in the process narrow [nationalistic] loyalties will have to be surrendered to the larger whole.

PP: Does America's history of multiculturalism, and its ongoing efforts to contain within its borders different ethnicities and nationalities, provide a model for what the rest of the world is beginning to experience?

MW: I think so. To learn to value each other despite cultural and language differences is a huge reality—and I use the word reality, because everybody can say they *believe* in multiculturalism—but it's another thing to get along with the person next door. And I don't see how that can come without love. But if love isn't rooted in suffering, it's only skin deep.

Only when a person has suffered through the recognition of their limitations, weaknesses, and violent tendencies, and really knows who they are, can they truly love somebody else, and accept the totality of that other person's strengths and weaknesses.

PP: Your insights are valuable because many are seeking a deeper psychological understanding of America. Individuals have done inner work around understanding themselves in terms of their own personal mothers and fathers—but now many are also beginning to reflect on the influences of the "cultural" mother and father.

MW: There is no cultural mother! That is the biggest problem. It's such a huge irony because the material world is the goddess of the culture. And yet *Mater*, matter, also means Mother, and without that there's no deep sense in the body of loving, cherishing, and nurturing the body, because we have a culture that condemns the love of the body. That's one of the culture's biggest shadows. What's the point of living if all the joys of the senses are muted? With no imagination or freedom of expression through the body, then what's the point of living? Might as well take Prozac and remain numb to pain.

PP: So when you say we lack a "cultural mother," I wonder if this ties into our relationship with England. Is there a link there in the sense that because we rejected the mother country—

MW: I [America] don't need mother—

PP: I [America] separated in a violent, [13]traumatic way—and I [America] am still stuck in that.

MW: And the compensation for that lack of Mother in the culture is to turn all that energy into creating security at the material level.

PP: And because we lack connection to that inner, nurturing spirit of the Mother . . .

MW: Then therefore we can rape the earth. We can cover her with concrete and kill animals in the name of money. And that rejection of nature also manifests in the rejection of our own bodies. Western culture has had centuries of experiencing the body as fundamentally evil, such as the temptation of Adam and Eve in the Garden of Eden.

PP: So what would our culture look like, how would it be different if we had a deeper connection with that more nurturing archetype of the Mother that you're describing. Would we be so driven?

MW: We would be able to relax into our own selves. We would be able to relax into our own bodies. We wouldn't have to justify our existence. We wouldn't have to work so hard to *be* somebody, because we already *are* somebody. But how many people honestly believe that?

PP: Hardly anyone I know.

MW: We also would not find words like surrender or receptive dangerous.

PP: Or dependency.

MW: These words would not be considered dangerous at all. The fact is that we all have to live a surrendered life, in that we are dependent on each other, and on nature; we are the victims of floods, tornadoes, and volcanoes—all these things are out of our control. And if we think we can conquer God, whether in nature or within ourselves, we have another thing coming. But I see the "Feminine," the Mother, as the manifestation of God in nature, and in our bodies. We simply have to recognize that instead of thinking about this glorious future that we're going to have—if we can just get enough money or success—all we really have is the present moment. The Feminine lives in the present. The body lives in the present.

PP: What comes to mind as I listen to you is the collective breakdown the culture is going through in terms of values. Because most people don't know anymore what their values really are.

MW: And there's no way of finding out what your values are if you can't turn within and go inside. In this country there's a huge [14]extraversion: somebody out there is going to hear me and tell me what my values are. And that's just plain copping out. It's very hard work to find out what your values are. There's such an emphasis on individuality in the culture, and yet people are trapped in the collective. What the collective thinks is what most people do.

PP: Many people find safety and security in thinking and doing what others are thinking

and doing.

MW: They don't want to step outside what's familiar, and be different. And in turn that's because they don't know how to go inside and find the real person, or how to connect with their real emotions: Am I angry? Am I sad? Am I capable of love? Do I have any idea in my body what love is? Without that capacity to feel what is going on in the body, how can we really know ourselves?

PP: So, according to what you've been saying, the body is the path to how we're really feeling. For example, recently I had an ear infection; I'd been extremely busy, and a lot was going on. When I got sick, I read the physical symptom psychologically: I couldn't "hear" from the outside anymore. I couldn't take in anything more. So I knew I had to be quiet and go within. Is that an example of what you're talking about?

MW: Exactly. Too much external stimulation can leave the inside empty. But eventually the body rebels.

PP: So the body can call out to us, and in a sense be a kind of spokesperson for the psyche?

MW: That's what I think. It's usually the Feminine through the body that puts up the big warning signals, and that warns us to slow down, open up, stop doing and just be.

PP: Do you believe that [15]therapy and [16]psychoanalysis is a healing trend in the culture, as well as a new form of ritual?

MW: I do. Because how can someone stop repetitive patterns if they have no idea what's going on in their [17]unconscious? There's no other way. You can use will power to try and stop it, but will power, as every [18]alcoholic knows, will break down. Unconscious means "not knowing," and "not being conscious of." So there may be huge forces operating in a person that they are totally unaware of. And then they come in a dream—and the person who had the dream wonders, "What on earth does that have to do with anything—that's totally bizarre!" Or perhaps a person does something strange like hit somebody, and then wonders, "Where did that come from? How could I possibly have done such a thing?"

I understand the criticism that people haven't got the money to do analysis. But if ev-

erybody made some attempt to connect with the unconscious, and if enough people began to have insight into themselves, that could also radically shift the culture: drop a pebble in the pool and the ripples go out. Because it's the unconscious that's so sick in our culture. Most of us literally don't know what's going on in there.

PP: So we ignore these unconscious forces at our peril.

MW: That's exactly what I'm talking about. If a person doesn't feel secure within, then they have to possess; they have to own; they have to control. But in reality that comes out of an inner sense of impotency.

PP: Turning back to America, as you pointed out at the beginning of our interview, our big inflation is that we see ourselves as the "savior" nation and the "hope of the world."

MW: Comes out of your Revolution.

PP: But at the same time, it's part of our history. People from around the world also project on us the idealized image and dream of the "Promised Land"—immigrants for the most part want to come to America.

For example, I was in a hotel the other day having a drink with a friend. Our waitress was a young woman from Ethiopia. Most of her family was still in Ethiopia, although she'd lost many of them, and her mother was bedridden. The three of us got into a conversation about America and at one point she burst out, "You have a wonderful country! God loves your country. Americans have such heart." I was moved to tears by her words.

MW: There's huge [19]generosity of spirit [in America]. I agree with that. What I'm talking about is balance: being able to hold both sides of a polarity in one's consciousness. Older cultures are capable of seeing two sides to a situation as complementary, and naturally belonging to each other, while younger cultures like America tend to make one side good and the other side bad. In life, however, they belong together, and both an individual and a culture must be able to hold them both, and hold the balance. And if you can do that, then a third dimension arises that unites them.

PP: And in our culture these two sides would be?

MW: The dream, the hope, and the perfectionist ideals on one side. And on the other side would be despair, lack of faith, and an absence of [20]dreams and desires—imperfection and chaos. The work ethos is also in your [America's] background. But selfishness and laziness are part of human nature as well.

So on one side you have cosmos and on the other side, you have chaos. And if you push these polarities to their extreme, you have God on one side and the human being on the other: the perfection vs. the imperfection.

PP: And for us God means perfection. God isn't in the imperfection.

MW: And this is where the Feminine falls, because in the Goddess there is imperfection. You look around and every possible kind of human being is walking around. And does She love them all? Yes. Nature accepts how beautiful everything is. Everything has a right to live.

Pythia Peayis the *author of America on the Couch: Psychological Perspectives on American Politics and Culture* and *American Icarus: A Memoir of Father and Country* (Lantern Books, 2015).

1. https://www.psychologytoday.com/intl/blog/america-the-couch/201705/jungian-analyst-marion-woodman-the-american-psyche?amp
2. https://www.psychologytoday.com/intl/basics/politics
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14. https://www.psychologytoday.com/intl/basics/extroversion
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17. https://www.psychologytoday.com/intl/basics/unconscious
18. https://www.psychologytoday.com/intl/basics/alcohol
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1.1.38 Review of Paul Bishop. Ludwig Klages and the Philosophy of Life. A Vitalist Toolkit. (2021-06-18 04:22)

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[1]Phanes Volume 1 - 2018

He who seeks shall find, but only after he has surrendered his being to the guidance of the gods. L. Klages (RR, p. 253)

Hermann Hesse felt so ‘deeply moved’ by the psychological profundity of Klages’s Of Cosmogonic Eros (Vom kosmologischen Eros) that he claimed that in that work ‘something almost inexpressible has found the right words’ (Schröder 1972:78).

Oswald Spengler, the German philosopher mostly known for The Decline of the West (Der Untergang des Abendlandes), pointed out that ‘in the field of scientific psychology, Klages towers over all of his contemporaries, including even the academic world’s most renowned authorities’ (Spengler 1963:605).

Alfred Kubin considered Klages nothing less than ‘a scientist of the highest rank’ and ‘the most important psychologist of our time’ (Schröder 1972:82).

Karl Jaspers even compared Klages’s work to C. G. Jung’s, only to affirm the superiority of the former: ‘Jung […] lacks the impressive vividness of Klages and his work has nothing like the same weight.

He is the deft master of all the means of interpretation but the inspiration is missing.

Klages has inspiration. […] As the reader emerges from many of Klages's pages, he is struck by a winged quality which is lacking from the work of Jung' (Jaspers 1963:334).

The question that inevitably follows from this is: how can it be possible, that a figure of such weight for his ontemporaries has ended up entirely forgotten, or at best, glossed over in our time?

Paul Bishop's latest book (2018) attempts to fill this gap by giving us the very first comprehensive introduction to Klages's work in English, thus beginning to tackle what years ago Richard Sheppard told the author himself in Oxford, at the time of his research on Jung and Nietzsche: 'no one realises how important Klages really is' (xxvi).

Ludwig Klages (1872-1956) was indeed an exceptional figure, the bohemian quarter of Munich, Schwabing, he became involved with
the George-Kreis, centred around the activities of the Symbolist poet Stefan George, and the Munich Cosmic Circle, based on the visionary
ideas of Alfred Schuler.

He mastered the study of hand-writing analysis (graphology), from which he developed a science of 'expression' (Ausdruckswissenschaft, 53) leading to an in-depth psychology of 'character' (Charakterkunde, 57) or 'characterology'.

Akin to Jung's Psychological Types (Psychologische Typen, 1921), he built up an entire typological system, based on the recognition of the driving forces of 'self-assertion' and 'self-devotion' (60-61) as the two fundamental attitudes of man towards life, also identified as the masculine 'spirit' (der 'Geist') and the feminine 'soul' (die 'Seele').

Klages's entire philosophical system largely inclined to the latter, and could be characterised by its capacity for enthusiasm and its ability to unleash the vital forces—by a Nietzschean disposition to 'say yes' to life (Ja-Sagen) beyond the narrowness of rationality and egocentric purposes. On this basis, Klages, a forerunner of modern ecology among other things, developed a strikingly profound Lebensphilosophie, a vitalistic project aiming to restore the force of nature and life to the heart of Western philosophy.

Paul Bishop lists six main reasons why an outsider like Klages may have disappeared from the European intellectual scene after the Second
World War.

Among them, he 'was never a big player within the academy', he 'had never been a "public intellectual" in the conventional sense', his
works were scarcely available in the bookshops (neither are they today), and his philosophical discourse was 'simply too difficult' to engage lay readers (38-39).

In addition to that, two other important aspects should be taken into account.

That the name of Klages has been wrongly and superficially, as once and for all demonstrated by Bishop, associated with National Socialist ideology (34-35).

And that, quite simply, Klages's work has been hardly available in English at all!

This is, in fact, we believe, an outstanding merit of Bishop's book: that it provides the reader with original translations of many passages (which were previously onlyavailable in German) and of key philosophical terms from Klages's works.

Given the exceptional complexity and richness of Klages's use of German, the importance of this contribution cannot be emphasised enough.

As the title suggests, Bishop regards his book as a 'toolkit', nay, a 'vitalist toolkit'.

He explains this in two senses, as follows: 'first, because it provides us with the conceptual tools required to understand Ludwig Klages's Lebensphilosophie or philosophy of life; and second, because those concepts in turn can be used to construct a life based on vitalist principles.' (xx).

Following this ambitious plan, the book is divided into

three parts. Chapter 1, 'Life', offers a meticulous overview of Klages's life and intellectual roots, based on an impressive historical research
concerning the events, figures, achievements, and failures that took place in his career.

Bishop gives a prominent place to the philosopher's highly ambivalent reception of Nietzsche, in which a profound sense of affinity comes to terms with the recognition of the 'devastating self-contradiction' that 'the same thinker who, like no-one else, reveals the crimes perpetrated against life by the will-to-power, should try to understand life itself as precisely this will-to-power' (22).

Interestingly, Bishop suggests that Klages, like Nietzsche, 'understood all too well the power of the daimon: but whereas he [...] had been able to come to terms with his daimons, Nietzsche for his part, had struggled—and ultimately succumbed' (28).

Chapter 2, 'Works and Key Ideas', consists of nine 'conceptual tools' corresponding to nine of the most important Klagesian ideas, namely
the 'science of "expression"', the 'study of "character"', the 'theory of the will', the 'genesis of consciousness', the 'doctrine of "the reality of
images", the 'opposition of "spirit" and "soul", 'Schablonisierung'—'the problem in the modern world of "becoming stereotyped"' (94)—, 'images' as 'elementary souls', and 'specific happiness'.

Each 'Conceptual tool' is carefully introduced and scrutinised by Bishop, guiding the reader via an exhaustive, yet somewhat contrived, attempt at covering the whole of Klages's thought.

Finally, Chapter 3, 'For Advanced Readers — Selections from Ludwig Klages', takes us even more deeply into the breadth of Klages's philosophy, by presenting a further selection of passages from his works, originally chosen by Hans Kern, expanded by Hans Kasdorff, and published as Of the Meaning of Life (Vom Sinn des Lebens, 1940; 1943; 1982).

This section lets Klages's exuberant voice speak more plainly than the

previous ones, allowing the reader to directly enjoy the vibrant, Dionysian language which characterises his ‘cosmogonic reflections’.

The book’s narrative is beautifully accompanied by rare pictures of Klages collected by the author from the Deutsches Literaturarchiv, in Marbach am Neckar.

All in all, Bishop’s monograph makes for compelling reading for all those who are interested to know better the life and vitalist principles of this very unconventional German thinker. In this respect, the reader finds in the referred toolkit-like structure of the book an optimal companion, strongly bringing out the qualities of exhaustiveness, ease of consultation, and clarity of exposition.

Nevertheless, Bishop’s book presents not only the strength of a ‘toolkit’, but also, arguably, its contraindication.

Namely, the risk of losing much of the spontaneous beauty of Klages’s writing and originality of mind, which is, first of all, deeply ensconced in his expressive power.

He is above all a rhythmical proser of Dionysus’s party, an inspired poet-philosopher constantly in search of the word in harmony with the erotic movement of nature, categories at best expressed in aphoristic, radiant writing. We are afraid that this is something which a ‘toolkit’ and, more generally, a scholarly work, can hardly contain, without running the risk that vitalism will take revenge on the very rational attempts at systematising what vitalism first defends.

As Bishop himself quotes from Goethe at the very beginning of his book, ‘the point of life’ is not a philosophical statement. It is just life.

It is very hard for us rational jugglers, therefore, not to recognise ourselves in what Bishop correctly acknowledges towards the end of his work: ‘the difficulty we have in understanding Klages’s argumentation might even be seen to confirm his thesis: we are so saturated with Geist that we can no longer hear what the Seele is telling us’ (81). Tommaso Priviero, Review of Paul Bishop. Ludwig Klages and the Philosophy of Life, Page 1-4

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1. https://phanes.live/539-2/

1.1.39 Carl Jung: Consider synchronistic phenomena, premonitions, and dreams that come true. (2021-06-18 04:28)

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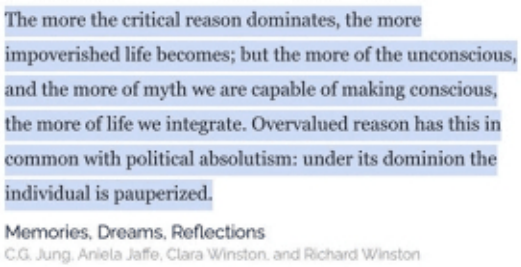
The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate. Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized.
Memories, Dreams, Reflections
C.G. Jung, Aniela Jaffe, Clara Winston, and Richard Winston

[1]Memories, Dreams, Reflections

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it–even if he must confess his failure.

Not to have done so is a vital loss.

For the question that is posed to him is the age-old heritage of humanity: an archetype, rich in secret life, which seeks to add itself to our own individual life in order to make it whole.

Reason sets the boundaries far too narrowly for us, and would have us accept only the known and that too with limitations and live in a known framework, just as if we were sure how far life actually extends.

As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us.

The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate.

Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized.

The unconscious helps by communicating things to us, or making figurative allusions. It has other ways, too, of informing us of things which by all logic we could not possibly know.

Consider synchronistic phenomena, premonitions, and dreams that come true.

I recall one time during the Second World War when I was returning home from Bollin-gen.

I had a book with me, but could not read, for the moment the train started to move I was overpowered by the image of someone drowning.

This was a memory of an accident that had happened while I was on military service.

During the entire journey I could not rid myself of it. It struck me as uncanny, and I thought, "What has happened?

Can there have been an accident?" Carl Jung, Memories Dreams Reflections, Page 363-364

1. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=1VV22ZQ5PJY5X&dchild=1&keywords=jung+memories+dreams+reflections&qid=160

1.1.40 You are invited to a Zoom webinar w/Robert F. Mannis June 19, 2021 at 2:00 p.m. EST (2021-06-18 10:00)

[1]Ars Nova with Robert F. Mannis

You are invited to a Zoom webinar.

Date Time: Jun 19, 2021 02:00 PM Eastern Time (US and Canada)
Topic: Ars Nova: Understanding the Alchemical Mystery in the Age of Aquarius" by Dr. Robert Mannis

Description: Ars Nova heralds a new age of consciousness for mankind. Using the alchemical paradigm as its basis, Ars Nova explores a burgeoning consciousness that has become available to today's man or woman. No longer does one require a retort, base metals or a fluency in obscure Latin words. With Carl Jung's incredible articulation of unconscious processes, each man and woman today can explore the precise mysteries of the old alchemists' world.

Ars Nova is about a new stage of conscious individuation known as the verido. This new consciousness is heralded by the Age of Aquarius, the next zodiacal millennium our earth is

moving into. Using alchemy, dreams, synchronicity and mystery this new consciousness can be accessed by all of us today, rather than the exceptionally elite of the middle ages. All that is required of today's alchemist is an understanding and appreciation for the experiential mysteries of the unconscious.

By finding one's aesthetic It, developing It, honing It, and living one's aesthetic, today's alchemist can partake in the grandeur of the Philosopher's Stone. It is this unique alchemical gold that the philosophers of yore so desperately sought. By finding one's true aesthetic and following It throughout one's life, a remarkable door opens to the verido of the other side. Once this door is open, a deeply meaningful experience of confirmation is attained. This affirmation from the verido within is completely independent of collective approbation, sanction or judgement. This remarkable experience is difficult to articulate in words. Suffice it to say that the adept will know, without question. The latter day alchemist will be quite satisfied by the meaning of the journey and its ability to enhance the quality of life itself.

About Robert F. Mannis Ph. D

[2]Dr. Robert F. Mannis - Biography

Robert F. Mannis Ph.D, is a clinical psychologist in Frederick, MD.

Dr. Mannis has won several awards in clinical excellence and according to one measure, is ranked #1 out of 48 psychotherapists in the Greater Frederick Maryland area.

Dr. Mannis has over 40 years of clinical experience. He has worked in a variety of clinical settings throughout his professional career. He has worked at a community mental health clinic, two psychiatric hospitals, and was the consulting psychologist to the Fredrick County Adult Detention Center for several Years in the 1990's. He earned his Doctoral degree from the University of Maryland. He has worked in private practice for the last 30 years.

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1.1.41 Marion Woodman Quotations from Pythia Peay Interview in Conscious Femininity (2021-06-19 03:20)

Marion Woodman Quotations from Pythia Peay Interview in Conscious Femininity

[1]Carl Jung Depth Psychology Facebook Group

[2]Conscious Femininity by Marion Woodman

It seems to me that to receive a penis there has to be a really profound sense of who you are, in order to allow yourself to be penetrated by another human being. A woman has to have a real sense of her own presence to surrender into full orgasm because she is entering into an altered state of consciousness. Marion Woodman, Conscious Femininity, Page 119

I think the fear of surrender in the anorexic epitomizes the fear of the feminine and that's the feminine in men as well. Marion Woodman, Conscious Femininity, Page 119

That's real love-making, where you experience the wholeness within yourself through the person you love. Marion Woodman, Conscious Femininity, Page 119

I don't know any other way to live now. My dreams provide the rudder for my life. Marion Woodman, Conscious Femininity, Page 109

My work is to find my own authenticity and then to surrender that to a higher purpose, which I call Sophia/Christ. I don't know any other way to live now. My dreams provide the rudder for my life. Marion Woodman, Conscious Femininity, Page 109

I think the future of our planet depends on human beings discovering their own light, becoming conscious of the universe as one soul. Marion Woodman, Conscious Femininity, Page 138

By sheer synchronicity a friend gave me the telephone number of a Jungian analyst by the name of E.A. Bennet. I stepped into his office and knew I had found the teacher I had been looking for. I stayed with him for a year, ran out of money, then went home and taught school for three more years. Marion Woodman, Conscious Femininity, Page 110

The real change came in my own hotel room during a severe sickness with high fever. I had lost consciousness. When I came to, my body was on the floor and my soul was on the ceiling. Marion Woodman, Conscious Femininity, Page 113

Peay: How long did you struggle with anorexia?

Woodman: Well, I would say, in its worst form, about six years. It was all part of being efficient and organized and wanting to was the longing for God. I. Marion Woodman, Conscious Femininity, Page 113

But I don't think it's euphoria I'm looking for now. Euphoria is false. Marion Woodman, Conscious Femininity, Page 114

The high that comes from being anorexic, the weightless feeling that came from dancing and not eating, was a false euphoria. It was a death trip. Marion Woodman, Conscious Femininity, Page 114

I think God is that too. "Embodied consciousness" is my own phrase, reached through fifteen years of hard work. Marion Woodman, Conscious Femininity, Page 114

I had to come to God the other way around. I had to go through the body to find the Goddess. To me the feminine side of God is consciousness in matter. Marion Woodman, Conscious Femininity, Page 114

The wisdom in the body; the light in the cells; the subtle body. Marion Woodman, Conscious Femininity, Page 114

For me, that subtle body within my physical body is the receiver that can receive that transcendent experience of the divine. Marion Woodman, Conscious Femininity, Page 114

The body sends messages from the unconscious just as dreams send messages. I think eating disorders are related to a problem with the mother. Mother is related to nourishment, cherishing, sweetness food is a metaphor for mother. Marion Woodman, Conscious Femininity, Page 115

I am convinced that the feminine is making her way into our culture through the back door; one of those back door routes is through eating Disorders. Marion Woodman, Conscious Femininity, Page 115

When you're really following the analysand's dreams in an eating disorder, you begin to see that an eating disorder is a religious problem. Marion Woodman, Conscious Femininity, Page 117

The feminine isn't interested in being at the top: she's dedicated to life in the moment, she takes time to look at trees and flowers; she takes time to build depth relationships, takes time to be carried by that other force that trusts that there's inherent meaning to this life. Marion Woodman, Conscious Femininity, Page 116

It seems to me that obesity and anorexia are two sides of one coin. The binger and the anorexic are the extremes. Marion Woodman, Conscious Femininity, Page 116

The anorexic is going for Light she dreams everything white. The thing that's after her in her dreams is white, sterile, Luciferian light. Whereas the binger is trapped in darkness. Concretized matter is pulling her down. Her body is dark, opaque, unconscious matter. Marion Woodman, Conscious Femininity, Page 116

Whatever the culture wants, they will be sweet and complacent and all the time hate themselves for not being who they are. They are often raging inside. The anger has concretized on the body. The fat body is the rebel against the thin, collective ideal. Marion Woodman, Conscious Femininity, Page 116

The anorexic, however, is into spirit.

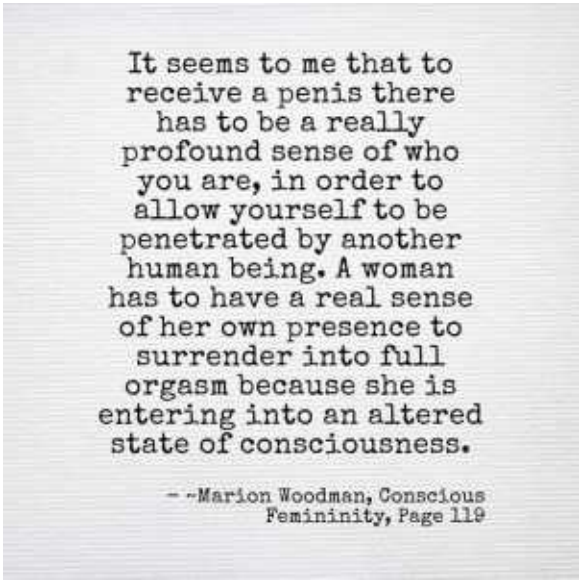
The hardest thing in dealing with anorexics is that once they start to eat they don't experience that spiritual intensity so vibrantly. Marion Woodman, Conscious Femininity, Page 116

The images are pictures of the soul and we use those as the bridge between psyche and body. Marion Woodman, Conscious Femininity, Page 118

The body gives us metaphorical images and messages from the unconscious in the same way dreams do, we just haven't been taught to interpret those messages. Marion Woodman, Conscious Femininity, Page 118

The point is we are flesh and blood and often we don't experience the reality of a psychic image until we feel it in our body. Marion Woodman, Conscious Femininity, Page 118

Some people are anorexic because it's stylish. But real anorexics genuinely forget to eat, or simply can't. Marion Woodman, Conscious Femininity, Page 119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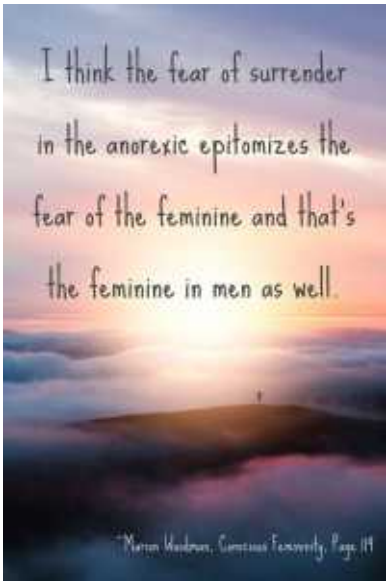

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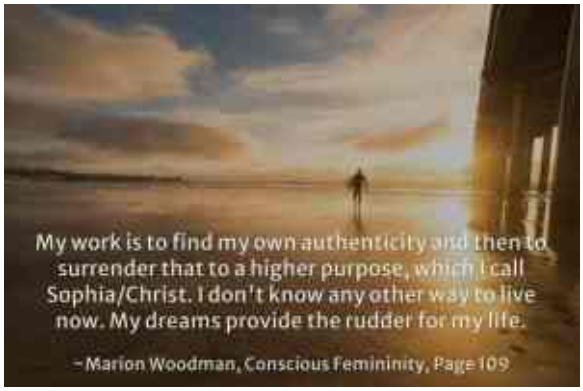
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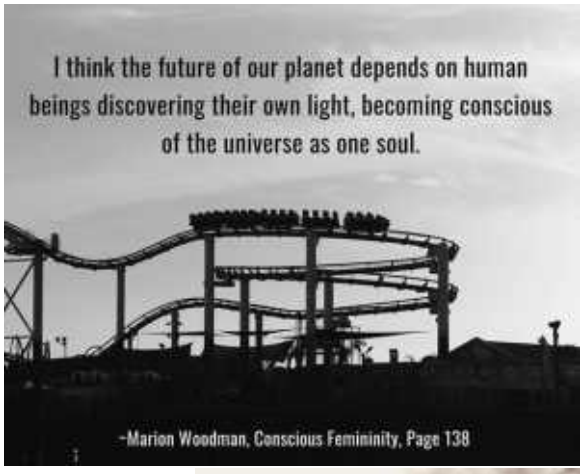
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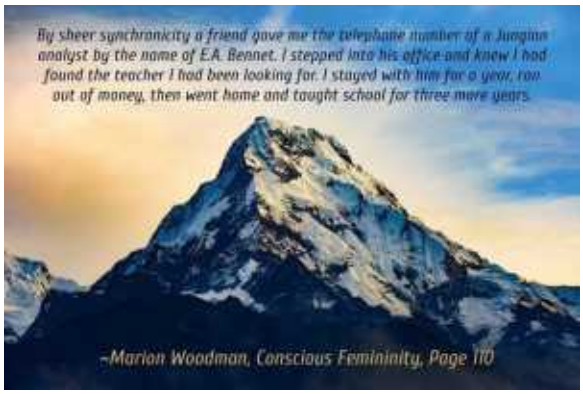
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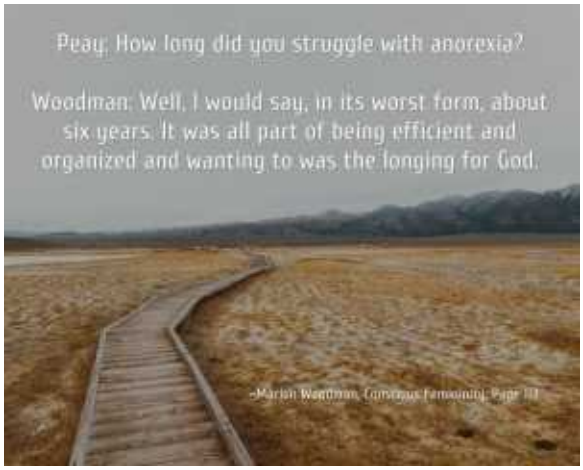
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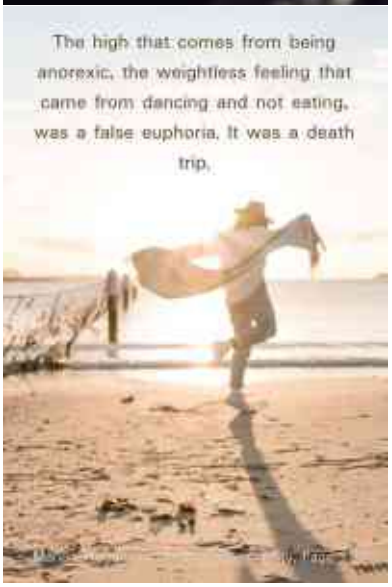
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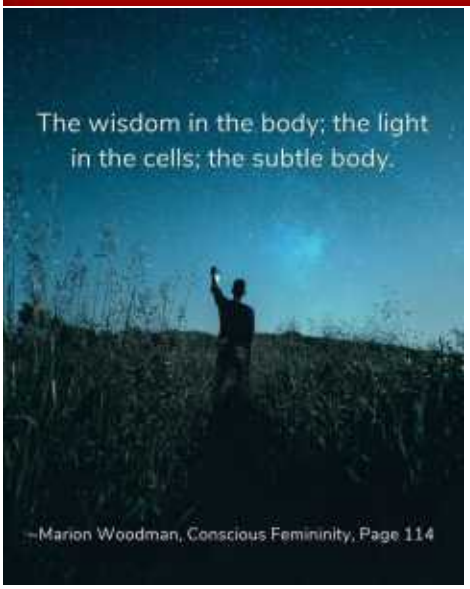

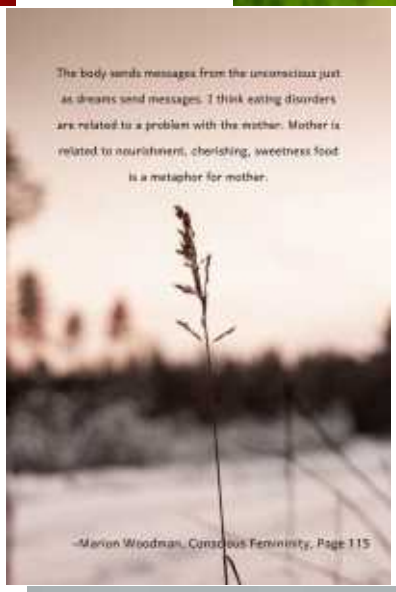
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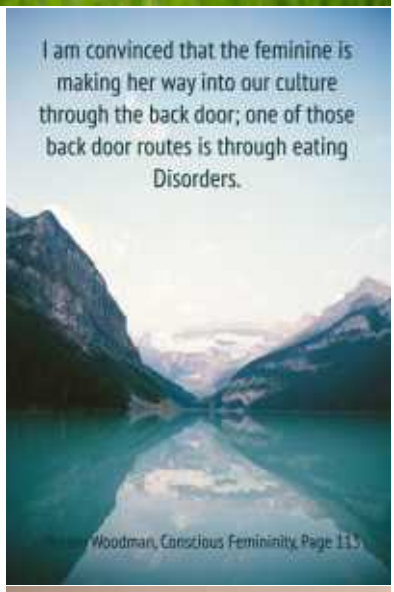
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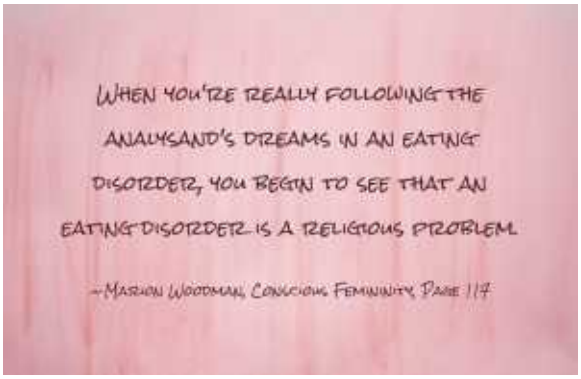
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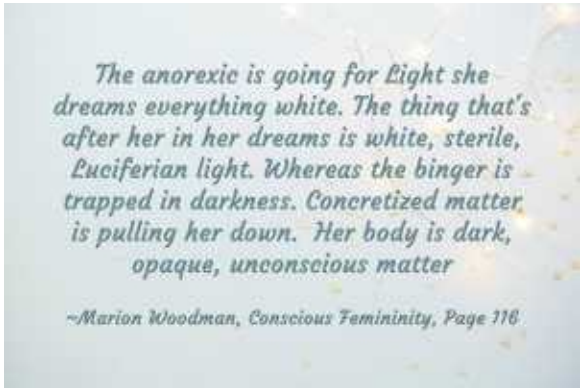
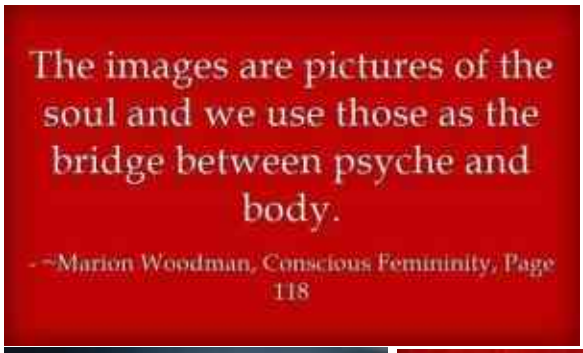
~Marion Woodman, Conscious Femininity, Page 116

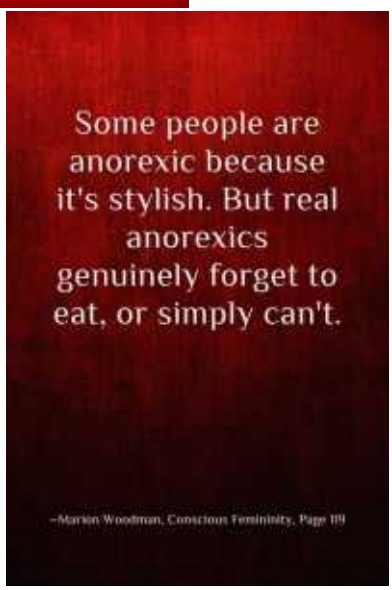

The anorexic is going for Light she dreams everything white. The thing that's after her in her dreams is white, sterile, Luciferian light. Whereas the binger is trapped in darkness. Concretized matter is pulling her down. Her body is dark, opaque, unconscious matter
~Marion Woodman, Conscious Femininity, Page 116

The anorexic, however, is into spirit.
The hardest thing in dealing with anorexics is that once they start to eat they don't experience that spiritual intensity so vibrantly

The body gives us metaphorical images and messages from the unconscious in the same way dreams do, we just haven't been taught to interpret those messages.
~Marion Woodman, Conscious Femininity, Page 118


The images are pictures of the soul and we use those as the bridge between psyche and body.
~Marion Woodman, Conscious Femininity, Page 118

The point is we are flesh and blood and often we don't experience the reality of a psychic image until we feel it in our body.


Some people are anorexic because it's stylish. But real anorexics genuinely forget to eat, or simply can't.
~Marion Woodman, Conscious Femininity, Page 119

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Conscious-Femininity-STUDIES-PSYCHOLOGY-ANALYSTS/dp/0919123597/ref=sr_1_1?dchild=1&keywords=marion+woodman+conscious&qid=1624022753&sr=

1.1.42 As a Jew herself [Aniela Jaffe], a refugee from Nazi Germany (2021-06-19 03:45)

As a Jew herself [Aniela Jaffe], a refugee from Nazi Germany

[1]Carl Jung Depth Psychology Facebook Group

[2]

[3]Aniela Jaffe - https://www.amazon.com/Parapsychologie-Individuation-Nationalsozialismus-Themen-German-ebook/dp/B00Z1PPE1E/ref=sr _1 _4?qid=1655540038 &refinements=p _27 %3AAniela+Jaffe &s=digital-text &sr=1-4

However much anyone might deplore the timing of Jung's remarks on the Jewish cultural character, one would be relieved forever of suspecting Jung of anti-Semitism by the reading of the letters he wrote in defence of Neumann, who had escaped from Germany and settled in Tel-Aviv.

In these letters he shows such a profound understanding of the plight of the Jews in history, such compassion for all they have suffered from Christian projection of the Christian shadow onto them, such appreciation of their unique and indispensable contribution to the spirit of man, that one would shed the last traces of suspecting him as anti-Semitic and not even need recourse to the host of established facts which in any case refute the disgraceful charge beyond all dispute.

Best of all, one should read Aniela Jaffe's analysis of the whole affair as set out in her masterly essay "Der Nationalsozialismus," which she wrote largely at my sustained pleading over several years, because I was so dismayed by the way this unwarranted charge continued to be raised against Jung.

As a Jew herself [Aniela Jaffe], a refugee from Nazi Germany, a pupil and collaborator of Jung, she has, I believe, said with final authority all that there is to be said about the matter.

She deals admirably too with the second reason for Jung's pro-Nazi, anti-Semitic labelling, his acceptance of the Chairmanship of the International Society for Psycho-Therapy in those dubious Nazi years, which meant that for a while he had to work with the head of the German branch, a Goring who was a cousin of the notorious Hermann.

That. one of his main considerations in all this was to protect his Jewish colleagues in Germany and to provide them with some international status if expelled from Germany is by now well known.

Nonetheless, his participation in this form was abused by Goring and others sufficiently to provide his accusers with more ammunition to use against him.

Yet he did so much for his Jewish colleagues and even after his resignation continued to help them with such immense courage, ingenuity, and generosity that the persistence of the anti-Semitic, pro-Nazi charge in the face of it all must have some other motivation. Laurens van der Post, Jung: The Story of Our Time, Page 195-196

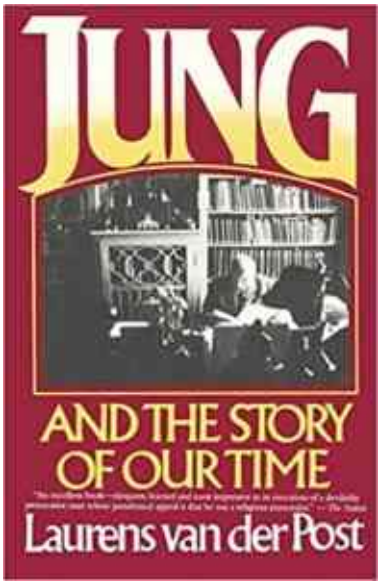
Aniela Jaffe: Parapsychologie, Individuation, Nationalsozialismus Themen bei C.G. Jung

168 Seiten, 2. Auflage, ISBN 3-85630-019-8 / 978-3-85630-019-7

Wie beurteilt die Tiefenpsychologie die Ergebnisse der Parapsychologie? Was ist unter dem vielzitierten Begriff der Individuation zu verstehen? Was ist Selbstverwirklichung? Was sagte C.G. Jung über ein Leben nach dem Tod? Dies sind Fragen, denen die Autorin in diesem Buch sachkundig nachgeht. Und schließlich diskutiert sie die oft gestellte Frage: Wie stand C.G. Jung zum Nationalsozialismus? Als ausgezeichnete Kennerin des Werks und der Person C.G. Jungs setzt sie sich kritisch mit diesen brisanten Fragen auseinander.

One of the most distinguished interpreters of C.G. Jung’s ideas, Aniela Jaffé was born in Berlin and studied psychology at the University of Hamburg. With the outbreak of World War II, she emigrated to Switzerland and soon began to train with the psychiatrist C.G. Jung. Frau Jaffé’s reputation as a lucid and authoritative writer was established through her collaboration with Jung on his autobiographical »Memories, Dreams, Reflections«, her editing of his collected »Letters«, and numerous independent works, including »The Myth of Meaning«. She practiced as an analyst in Zurich until her death in 1991.

[4]Parapsychologie, Individuation, Nationalsozialismus - Themen bei C.G. Jung

[5] 

[6]Laurens van der Post - Jung: The Story of Our Time

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2020/08/07/carl-jung-the-self-in-its-divinity-i-e-the-archetype-is-unconscious-of-itself/000-jaffe-2/
3. https://www.amazon.com/Parapsychologie-Individuation-Nationalsozialismus-Themen-German-ebook/dp/B00Z1PPE1E/ref=sr_1_4?qid=1655540038&refinements=p_27%3AAniela+J
4. https://www.daimon.ch/Parapsychologie-Individuation-Nationalsozialismus--Themen-bei-CG-Jung?search=jaffe
5. https://carljungdepthpsychologysite.blog/2022/06/19/as-a-jew-herself-aniela-jaffe-a-refugee-from-nazi-germany-a-pupil-and-collaborator-of-jung/laurens/
6. https://www.amazon.com/Parapsychologie-Individuation-Nationalsozialismus-Themen-German-ebook/dp/B00Z1PPE1E/ref=sr_1_4?qid=1655540038&refinements=p_27%3AAniela+J

1.1.43 Carl Jung Chronology of Events (2021-06-19 04:52)

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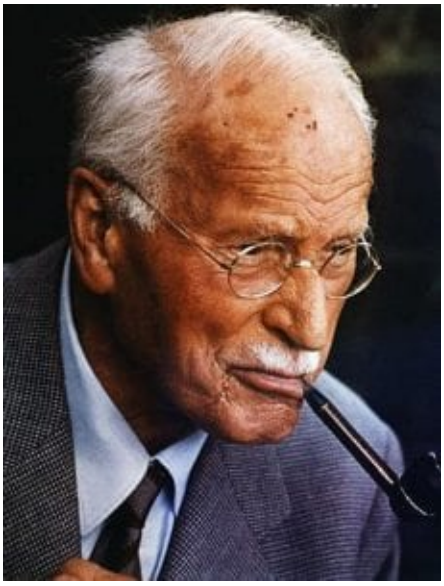


[1]The Cambridge Companion to Jung

CHRONOLOGY

Jung was a prolific writer, and the work listed in this chronological outline of his life is highly selective.

The majority are articles that first appeared in psychiatric journals.

The evolution of his reputation and influence grew from the various “collections” of his articles that began to be published from1916.

Dates are mostly those of original publication, usually in German, but titles are given in English translation.

1. Early years

1875 July 26 Born in Kesswil, in the Canton of Thurgau, Switzerland. His father, Johann Paul Achilles Jung, is the Protestant clergyman
in Kesswil; his mother, Emilie, ne´e Preiswerk, is the daughter of a well-established Basel family

1879 Family moves to Klein-Hu¨ ningen, near Basel

1884 July 17 Birth of sister, Johanna Gertrud (d.1935)

1886 At the Basel Gymnasium

1888 Jung's father becomes chaplain at the Friedmatt Mental Hospital in Basel

1895 April 18 Enters Medical School, Basel University. A month later, becomes a member of the student society, the Zofingiaverein

1896 January 28 Death of father Between November 1896 and January 1899, gives five lectures to the Zofingia Society (CW A)

1898 Participates in group interested in the mediumistic capabilities of his fifteen-year-old cousin, Helene Preiswerk. His notes will form
the basis of his subsequent dissertation (see 1902)

1900 Completes his medical studies; decides to become a psychiatrist; does his first period of military service

1. The young psychiatrist: at the Burgholzli

About two years after assuming his first post, Jung begins his experiments with "word association tests" (1902–1906). Patients are asked to give their immediate "association" to a stimulus word.

The purpose is to reveal that even slight delays in responding to a particular word reveal an aspect of a "complex": Jung was the first to use this term in its present sense.

He continues developing his association test until 1909 and, intermittently, applies it to patients throughout his life. Variants of it are still used today.

His findings draw him toward ideas being developed by Freud.

1900

December 11 Assumes duties as Assistant Staff Physician to Eugen Bleuler at the Burgholzli, the Psychiatric Hospital for the canton of Zurich, which was also the university's research clinic

1902

Publication of his thesis, "On the Psychology and Pathology of So-Called Occult Phenomena" (CW 1). It anticipates some of his
later ideas, notably,

(a) that the unconscious is more "sensitive" than consciousness,

(b) that a psychological disturbance has a teleological significance, and

(c) that the unconscious spontaneously produces mythological material.

To Paris, for the winter semester 1902–1903, to study theoretical psychopathology at the Salpetriere under Pierre Janet

1903 February 14 Marries Emma Rauschenbach (1882–1955), the daughter of a wealthy industrialist from Schaffhausen

1. The psychoanalytic years

Jung's meeting with the Austrian neurologist Sigmund Freud (1856–1939) – the founder of psychoanalysis – was undoubtedly the major event of his early years.

Freud was the author of Studies in Hysteria (with Josef Breuer, 1895), which includes an account of the case of "Anna O", The Interpretation
of Dreams (1900), Jokes and their Relation to the Unconscious, "Dora" (a case study), and Three Essays on Sexuality (all 1905).

Psychoanalysis, a term he coined in 1896, refers to a method of treating patients by letting them talk freely and come to terms with their problems in the light of the analyst's observations.

Freud worked mostly with neurotic patients.

The question facing Jung, who had quoted from The Interpretation of Dreams in his thesis (publ. 1902), was, "Could psychoanalysis be used with equal success with the psychotic patients whom he attended at the Burgholzli?"

(a) Years of agreement 1903 Jung and Bleuler begin to seriously interest themselves in the ideas of Sigmund Freud: this represents the first step in the internationalization of psychoanalysis

1904 August 17 Sabina Spielrein (1885–1941), a young Russian woman, is interned at the Burgho¨ lzli: she is the first patient that Jung treats for hysteria using psychoanalytic techniques

December 26 Agatha, his first daughter, is born

1905 Promoted to Senior Staff Physician, Burgholzli Appointed Privatdozent (¼ lecturer) in Psychiatry at the University of Zurich

Sabina Spielrein, still under Jung's supervision, registers as a medical student at the University of Zurich; she graduates in 1911 1906

February 8 His second daughter, Anna, is born

“The Psychology of Dementia Praecox [i.e. schizophrenia]” (CW 3). This represents a major extension of Freud’s work Begins corresponding with Freud, who lives in Vienna

Publication of a young American woman’s own account of her vivid fantasies (Miss Frank Miller, “Some Instances of Subconscious
Creative Imagination”): Jung’s extended analysis of this article eventually brings about his separation from Freud, although whether Jung read the article before 1910, the earliest date he is known to have been working on it, is not known

1907

January 1 Freud, in a letter to Jung, describes him as “the ablest helper to have joined me thus far”

March 3 Jung visits Freud in Vienna. They quickly develop a close professional friendship. It very soon becomes clear that Freud thinks of Jung as his “heir”

1908

January 16 Lecture: “The Content of the Psychoses” (CW 3) Jung analyzes, and is analyzed by, Otto Gross

April 27 First Congress for Freudian Psychology (often called the “First International Psychoanalytic Congress”), in Salzburg

“The Freudian Theory of Hysteria” (CW 4) xxv

Jung buys some land in Kusnacht, on the shore of the Lake of Zurich, and has a large, three-floor house built

November 28 Birth of his only son, Franz

1909

March publication of first number of the Jahrbuch fu¨ r psychoanalytische und psychopathologische Forschungen, the organ of the psychoanalytic movement: Jung is editor.

Jung resigns from his position at the Burgholzli Psychiatric Hospital and moves to his new house in Kusnacht, where he lives for the rest
of his life.

He is now dependent on his private practice Jung’s affair with Sabina Spielrein at its most intense from 1909 to 1910

September 6–11 In the USA, with Freud, at Clark University, Worcester ,Mass.; on the 11th, they both receive honorary doctorates

Jung’s first recorded experiment with active imagination

October Writes to Freud: “Archeology or rather mythology has got me in its grip”: mythology absorbs him until the end of World War I
“The Significance of the Father in the Destiny of the Individual” (rev. 1949, CW 4)

1910

Late January Jung gives a lecture to science students: possibly his first public formulation of what later becomes his concept of the
collective unconscious

March 30–31

Second International Congress of Psycho-Analysis, Nuremberg. He is appointed its Permanent President (resigns 1914)

Summer At the University of Zurich, gives first lecture course on “Introduction to Psychoanalysis”

“The Association Method” (CW 2)

September 20 His third daughter, Marianne, born

1911

August Publication of first part of “Symbols and Transformations of the Libido”: there is very little in this that departs from orthodox
psychoanalysis of the time

August In Brussels, lectures on “Psychoanalysis of a Child”

Beginning of relationship with Toni Wolff

November 29 Sabina Spielrein reads her chapter “On Transformation” at Freud’s Vienna Society; the whole work, “Destruction as the Cause of Coming To Be” is published in the Jahrbuch in

1912: it anticipates both Freud’s “death wish” and Jung’s views on “transformation;” it was undoubtedly a major influence on both men; she became a Freudian analyst, continued corresponding with Jung until the early 1920s, returned to Russia, and was probably
shot by the Germans in July 1942

(b) Years of dissent

1912

“New Paths in Psychology” (CW 7)

February Jung finishes “The Sacrifice,” the final section of part two of “Symbols and Transformations of the Libido.” Freud is displeased

with what Jung tells him of his findings; their correspondence begins to get more tense

February 25 Jung founds The Society for Psychoanalytic Endeavors, the first forum for debating his own distinct adaptation of psychoanalysis “Concerning Psychoanalysis” (CW 4)

September Lectures at Fordham University, New York: “The Theory of Psychoanalysis” sets out Jung’s departures from Freud:

(a) the view that repression cannot explain all conditions;

(b) that unconscious images can have a teleological significance; and

(c) libido, which he called psychic energy, is not exclusively sexual

September Publication of part two of “Symbols and Transformations of the Libido,” in which Jung proposes that fantasies of incest have a symbolic rather than literal meaning

1913 Break with Freud. Freud is shaken by the split; Jung is devastated. The stress it occasions contributes to an almost complete nervous breakdown which had been threatening since late 1912, when he had begun to have vivid, catastrophic dreams and waking visions.

He resigns from his post at the University of Zurich, ostensibly because his private practice had grown so large, but more probably owing to his state of health. In the midst of these difficulties,

American philanthropists, Edith and Harold McCormick, settle in Zurich. She has analysis with Jung and is the first of several wealthy and very generous sponsors.

1. Beginnings of analytical psychology

For most of the First World War, Jung was wrestling with his own nervous exhaustion.

He turns to Toni Wolff (who had been his patient from 1910 to 1913) to help him through this difficult period, which lasts until about 1919 (his close relationship with Toni Wolff continues until her death in 1953).

While he produces relatively little new work, he does consolidate some of his findings to date. He had difficulty deciding what to call his brand of psychoanalysis.

Between 1913 and 1916, he calls it both “complex psychology” and “hermeneutical psychology” before finally deciding on “analytical psychology.”

1913 Publication of “The Theory of Psychoanalysis” (CW 4) “General Aspects of Psychoanalysis” (CW 4)

1914 Resigns Presidency of International Congress of Psychoanalysis Outbreak of World War I

1916

Founds the Psychological Club, Zurich: the McCormicks donate generous property, which gradually becomes a forum for visiting
speakers from different disciplines as well as the forum for his own lecture-seminars

His international standing is enhanced by two translations:

Beatrice Hinkle's translation of "Symbols and Transformations of the Libido" as Psychology of the Unconscious (CW B) and Collected Papers on Analytical Psychology, which includes Jung's most important articles to date (CW 8)

"The Structure of the Unconscious" (CW 7): first use of terms "personal unconscious," "collective unconscious," and "individuation"

"The Transcendent Function" (CW 8) Begins to develop an interest in Gnostic writings, and, following a personal experience with active imagination, produces Seven Sermons to the Dead

1917 "On the Psychology of the Unconscious" (CW 7)

1918 Jung first identifies the Self as the goal of psychic development "The Role of the Unconscious" (CW 10)

End of World War I Period of military service

1919 "Instinct and the Unconscious" (CW 8): first use of term "archetype"

1. Analytical psychology and individuation

In 1920, Jung was forty-five. He had come through a difficult "mid-life" crisis with a growing international reputation. During the next few years he traveled widely, mostly in order to visit "primitive" peoples. It was also during this period that he began to retire to Bollingen, a second home that he built for himself (see below).

(a) Years of travel

1920 Visits Algiers and Tunis

1921

Publication of Psychological Types (CW 6), in which he develops his ideas about two "attitudes" (extraversion/introversion), and four "functions" (thinking/sensation and feeling/intuition); first extensive claim for Self as the goal of psychic development

1922

Buys some isolated land on the shore of the Lake of Zurich, about twenty-five miles east of his home in Ku¨ snacht and a mile from a
hamlet called Bollingen

“On the Relation of Analytical Psychology to Poetry” (CW 15)

1923

Death of Jung’s mother

Jung learns how to cut and dress stone and, with only occasional professional help, sets about building a second home composed of
a thick-set tower; later he adds a loggia, another tower, and an annexe; he does not install electricity or a telephone. He calls it simply “Bollingen” and, for the remainder of his life, he retires there to seek quiet and renewal. He also takes up carving in stone, for therapeutic rather than artistic purposes

July

At Polzeath, Cornwall, to give a seminar, in English, on “Human Relationships in Relation to the Process of Individuation”

Richard Wilhelm lectures at the Psychological Club

1924

Visits the United States, and travels with friends to visit Taos Pueblo, New Mexico. He is impressed by the simplicity of the Pueblo Indians

1925

March 23–July 16 In Zurich, he gives a course of sixteen lecture seminars on “Analytical Psychology” (CW Seminars 3)

Visits London

July–August At Swanage, England, gives seminar on “Dreams and Symbolism”

Goes on a safari to Kenya, where he spends several weeks with the Elgonyi on Mount Elgon

“Marriage as a Psychological Relationship” (CW 17)

1926 Returns from Africa via Egypt (b) Re-formulating the aims of analytical psychology

Four characteristics of this period:

(1) the first of several fruitful collaborations with someone working in a different discipline (Richard Wilhelm, who introduced him to Chinese alchemy);

(2) arising from this, a growing
interest in Western alchemy;

(3) the appearance of the first major study in English by an analyst influenced by Jung;

(4) increasing use of “seminars” as a vehicle by which to communicate his ideas.

1927

To Darmstadt, Germany, to lecture at Count Hermann Keyserling’s “School of Wisdom”

“The Structure of the Psyche” (CW 8)

“Woman in Europe” (CW 10)

“Introduction” to Frances Wickes, The Inner World of Childhood (rev. 1965), the first major work by an analyst inspired by Jung

1928

“The Relations between the Ego and the Unconscious” (CW 7)

“On Psychic Energy” (CW 8)

“The Spiritual Problem of Modern Man” (CW 10)

“The Significance of the Unconscious in Individual Education” (CW 17)

November 7 Begins seminar on “Dream Analysis,” until June 25,

1930

(CW Seminars 1)

Publication of two further English translations that advance Jung’s standing in America and England:

(1) Contributions to Analytical Psychology (New York and London), which includes a selection of most important recent articles, and

(2) Two Essays in Analytical Psychology (CW 7)

1929

“Commentary” on Richard Wilhelm’s translation of the Chinese classic The Secret of the Golden Flower (CW 13)

“Paracelsus” (CW 15), first of his essays on Western alchemy. He seeks the assistance of Marie-Louise von Franz, then a young student already fluent in Latin and Greek, and she continues to help him with his research into alchemy for the rest of his life

1930

Becomes Vice-President of the General Medical Society for Psychotherapy

“The Stages of Life” (CW 8)

“Psychology and Literature” (CW 15)

In Zurich, begins two series of seminars:

(1) “The Psychology of Individuation” (“The German Seminar”), from October 6, 1930 to

October 10, 1931; and

(2) “The Interpretation of Visions” (“The Visions Seminar”), from October 15, 1930 to March 21, 1934 (CW Seminars 1)

1931

“Basic Postulates of Analytical Psychology” (CW 8)

“The Aims of Psychotherapy” (CW 16)

1932

“Psychotherapists or the Clergy” (CW 11)

“Sigmund Freud in His Historical Setting” (CW 15)

“Ulysses: A Monologue”

“Picasso”
Awarded Literary Prize by the City of Zurich

October 3–8

J. W. Hauer gives a seminar on Kundalini yoga at the Psychology Club, Zurich. Hauer had recently founded the German Faith Movement, which was designed to promote a religion/ religious outlook rooted in “the biological and spiritual depths of the German nation,” as against Christianity, which he saw as too markedly Semitic

from October 12 Jung gives four weekly seminars on “A Psychological Commentary on

Kundalini Yoga” (CW Seminars 1)

1933 Begins lecturing at the Eidgeno¨ ssische Technische Hochschule (ETH), Zurich

Attends first “Eranos” meeting at Ascona, Switzerland. Delivers paper on “A Study in the Process of Individuation” (CW 9.i).

Eranos
(Gk. = “shared feast”) was the name chosen by Rudolf Otto for annual meetings at the home of Frau Olga Froebe-Kapteyn, whose
original purpose was to explore links between Western and Eastern thinking.

From 1933, these meetings offered Jung an opportunity to discuss new ideas with a wide variety of other thinkers, including
Heinrich Zimmer, Martin Buber, and others.

Made President of the General Medical Society for Psychotherapy, which, soon after, comes under Nazi supervision Becomes editor of its journal, the Zentralblatt fu¨ r Psychotherapie und ihre Grenzgebiete, Leipzig (resigns 1939)

Modern Man in Search of a Soul (New York and London), another collection of recent articles: quickly becomes standard “introduction”
to Jung’s ideas

1. Further ideas on archetypal images Jung was fifty-eight in July 1933, the year the Nazis came to power.

He was seventy when the war ended. These were tense and difficult times, even in neutral Switzerland.

Jung chose to retain his post as President of the International General Medical Society for Psychotherapy after the Nazis had seized power and excluded Jewish members from the German chapter.

Although he claimed that he made the decision in order to ensure that Jews were able to remain members of other chapters, and so continue to participate in professional debates, many have questioned his judgment in failing to resign.

Charges of anti-Semitism began to be leveled at him, even though his Jewish colleagues, friends, and students defended him.

The rise of Nazism and the ensuing war form the background to the gradual elaboration of his theory of archetypal images.

(a) While Europe drifts toward war

1933 October 20 Begins seminar on “Modern Psychology,” to July 12, 1935

1934 Founds and becomes first President of International General

Medical Society for Psychotherapy

May 2 Begins seminar on “Nietzsche’s Zarathustra”: eighty-six sessions, lasting until February 15, 1939 (CW Seminars 2)

2nd Eranos meeting: “Archetypes of the Collective Unconscious” (CW 9.i)

“A Review of the Complex Theory” (CW 8)

“The State of Psychotherapy Today” (CW 10)

“The Practical Use of Dream Analysis” (CW 16)

“The Development of the Personality” (CW 17)

1935

Appointed Professor at the ETH

Founds the Swiss Society for Practical Psychology

3rd Eranos meeting: “Dream Symbols of the Individuation Process” (revised as “Individual Dream Symbolism in Relation to
Alchemy,” 1936, CW 12)

To Bad Nauheim, for 8th General Medical Congress for Psychotherapy, Presidential Address (CW 10)

“Psychological Commentary” on W. Y. Evans-Wentz (ed.), The Tibetan Book of the Dead (CW 11)

“Principles of Psychotherapy” (CW 16)

In London, gives five lectures for the Institute of Medical Psychology: “Analytical Psychology: Its Theory and Practice” (“The Tavistock Lectures,” publ. 1968) (CW 18)

1936

“The Concept of the Collective Unconscious” (CW 9.i)

“Concerning the Archetypes, with Special Reference to the Anima Concept” (CW 9.i)

“Wotan” (CW 10)

“Yoga and the West” (CW 11)

4th Eranos meeting: “Religious Ideas in Alchemy” (CW 12)

To the United States, to lecture at Harvard, where he receives an honorary doctorate, and to give two seminars on “Dream Symbols
of the Individuation Process,” at Bailey Island, Maine (September, 20–25,) and in New York city (October 16–18 and 25–26)

Inauguration of the Analytical Psychology Club,New York, presided over by M. Esther Harding, Eleanor Bertine, and Kristine Mann

At ETH, Zurich, winter semester 1936–1937: seminar on “The Psychological Interpretation of Children’s Dreams” (repeated 1938–1939, 1939–1940)

1937

5th Eranos meeting: “The Visions of Zosimos” (CW 13)

To United States, to give “Terry Lectures” at Yale University, published as Psychology and Religion (CW 11)

To Copenhagen, for 9th International Medical Congress for Psychotherapy: Presidential Address (CW 10)

To India, for fifth anniversary of University of Calcutta, at invitation of British Government of India

1938

January Awarded Honorary Doctorates by the universities of Calcutta, Benares, and Allahabad: Jung unable to attend 6th Eranos meeting: “Psychological Aspects of the Mother Archetype” (CW 9.i)

July 29–August 2 In Oxford, England, for 10th International Medical Congress for Psychotherapy: Presidential Address: “Views Held in Common by the Different Schools of Psychotherapy

Represented at the Congress” (CW 10)

Receives an honorary doctorate from the University of Oxford

October 28 Begins seminar on “The Process of Individuation in Eastern Texts,” until June 23, 1939

1939

May 15 Elected an Honorary Fellow of the Royal Society of Medicine, London

(b) During World War II

1939

Outbreak of World War II

Resigns editorship of the Zentralblatt fu¨ r Psychotherapie und ihre Grenzgebiete

7th Eranos meeting: “Concerning Rebirth” (CW 9.i) Paul and Mary

Mellon attend. Paul Mellon (b. 1907) was a wealthy young philanthropist and art-collector; his first wife, Mary (1904–1946), wanted
to settle in Zurich to have analysis with Jung, to see whether it could help her asthma. The subsequent generosity of the Mellons did
much to help disseminate Jung’s ideas (see 1942,1949)

“What Can India Teach Us?”

“Psychological Commentary” on The Tibetan Book of the Great
Liberation (CW 11)

“Foreword” to D. T. Suzuki, Introduction to Zen Buddhism (CW11)

Begins seminar on “The Process of Individuation: The Exercitia Spiritualia of St. Ignatius ofLoyola” (June 16, 1939 toMarch 8, 1940)

1940

The Integration of the Personality (New York and London), selection of recent articles

8th Eranos meeting: “A Psychological Approach to the Trinity” (CW 11)

“The Psychology of the Child Archetype” (CW 9.i)

November 8 Begins seminar on “The Process of Individuation in Alchemy: 1,” until February 28, 1941

1941

May 2–July 11 Seminar: “The Process of Individuation in Alchemy: 2”

To Ascona, for the 9th Eranos meeting: “Transformation Symbolism in the Mass” (CW 11)

“The Psychological Aspects of Kore” (CW 9.i)

1942

January 6 The Bollingen Foundation is established in New York and Washington D.C., with Mary Mellon as President: the editorial board includes Heinrich Zimmer and Edgar Wind

After nine years, resigns post at ETH

10th Eranos meeting: “The Spirit Mercurius” (CW 13)

“Paracelsus as a Spiritual Phenomenon” (CW 13)

1943

Elected Honorary Member of Swiss Academy of Sciences

“The Psychology of Eastern Meditation” (CW 11)

“Psychotherapy and a Philosophy of Life” (CW 16)

“The Gifted Child” (CW 17)

1944

The University of Basel creates a chair in Medical Psychology for him; illness compels him to resign from the post the following year
Further health problems: suffers a broken foot; has a heart attack; has a series of visions

Edits, and writes introduction, “The Holy Men of India,” to Heinrich Zimmer, The Path to Selfhood (CW 11)

Psychology and Alchemy (CW 12), based on papers delivered at Eranos meetings of 1935 and 1936

1945 In honor of his seventieth birthday, receives an honorary doctorate from the University of Geneva

13th Eranos meeting: “The Phenomenology of the Spirit in Fairytales” (CW 9.i)

(c) After the war

“After the Catastrophe” (CW 10)

“The Philosophical Tree” (CW 13)

1946 14th Eranos meeting: “The Spirit of Psychology,” revised as “On the Nature of the Psyche” (CW 8)

Essays on Contemporary Events (CW 10): collection of recent essays

“The Fight with the Shadow” (CW 10)

“The Psychology of the Transference” (CW 16)

1947

Begins to spend long periods at Bollingen

1948

April 24 Opening of the C. G. Jung Institute of Zurich (cf. CW 18) It serves as a training center for would-be analysts, as well as a
general lecture venue. In time, a great many other institutes have been founded, notably in the USA (e.g. New York, San Francisco,
Los Angeles)

To Ascona, for 16th Eranos meeting “On the Self” (became ch. 4 of Aion, CW 9.ii)

1949

The first Bollingen Prize for Poetry is awarded to Ezra Pound During the war, Pound, who was living in Italy, had broadcast Fascist
propaganda. When Italy was liberated, he was detained in a cage near Pisa, where he wrote the first draft of his Pisan Cantos, before being repatriated to the USA, where he was to stand trial for treason. But, in December 1945, he was committed to St. Elizabeth’s Hospital for the insane, where he translated Confucius and entertained literary visitors.

The award to a traitor and a lunatic created a politico-literary furor, into which Jung’s name was dragged as a Fascist sympathizer. The result was that, on August 19, Congress passed a ruling forbidding its Library to award any more prizes.

Yale University Library quickly assumed responsibility for the Prize (which, in 1950, was awarded to Wallace Stevens), but the whole episode
did a lot of damage, not least to Jung.

1. The late works

Jung was seventy-four at the time of the Bollingen Prize scandal. To his credit, he continued his research for Aion (1951) undeterred, and also began revising many of his earlier works.

1950

With K. Kerenyi, Essays on a Science of Mythology (New York)/Introduction to a Science of Mythology (London): it contains

Jung’s two articles, on the archetypes of the “Child” (1940) and “Kore” (1941)

“Concerning Mandala Symbolism” (CW 9.i)

“Foreword” to the Chinese Classic, The I Ching, or Book of Changes, tr. and ed. Richard Wilhelm (CW 11)

1951

To Ascona, for 19th Eranos meeting: “On Synchronicity” (CW 8)

Aion: Researches into the Phenomenology of the Self (CW 9.ii)

“Fundamental Questions of Psychotherapy” (CW 16)

1952

“Synchronicity: An Acausal Connecting Principle” (CW 8)
Answer to Job (CW 11)

Symbols of Transformation (rev. from 1911 to 1912) (CW 5)

1953

The Bollingen Series begins publishing The Collected Works of C. G. Jung (until 1976, and Seminars still in course of publication)

1954

“On the Psychology of the Trickster Figure” in Paul Radin, The Trickster: A Study in American Indian Mythology (CW 9.i)

Von den Wurzeln des Bewusstseins (= From the Roots of Consciousness), new collection of essays; appears in German, but not in English

1955

With W. Pauli, The Interpretation of Nature and the Psyche: Jung’s contribution consisted of his essay on “Synchronicity” (1952)

In honor of his eightieth birthday, receives an honorary doctorate from the Eidgeno¨ ssische Technische Hochschule, Zurich Mysterium
Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy (CW 14). This is his final statement
on alchemy

November 27 Death of Emma Jung

1956

“Why and How I Wrote my ‘Answer to Job”’ (CW 11)

1957

The Undiscovered Self (CW 10)

Begins recounting his “memories” to Aniela Jaffe´

August 5–8 Jung is filmed in four one-hour interviews with Richard I. Evans, a Professor of Psychology at the University of Houston
("The Houston Films")

1958

Memories, Dreams, Reflections, German edition. It is now realized that this work, which used to be read as autobiography, is the
product of very careful editing both by Jung and Jaffe´

Flying Saucers: A Modern Myth (CW 10)

1959 October 22 The "Face to Face" Interview, with John Freeman, BBC television

1960 Made Honorary Citizen of Kusnacht on his eighty-fifth birthday "Foreword" to Miguel Serrano, The Visits of the Queen of Sheba
(Bombay and London: Asia Publishing House)

1961 June 6 After a brief illness, dies at his home in Kusnacht, Zurich

1962 Memories, Dreams, Reflections, recorded and edited by Aniela Jaffe´ (translation published 1963, New York and London)

1964 "Approaching the Unconscious," in Man and His Symbols, ed.

C. G. Jung and, after his death, by M.-L. von Franz

1973 Letters: 1: 1906–1950 (Princeton and London)

1974

The Freud/Jung Letters: The Correspondence between Sigmund Freud and C. G. Jung (Princeton and London)

1976

Letters: 2: 1951–1961 (Princeton and London)

1. https://www.pdfdrive.com/the-cambridge-companion-to-jung-cambridge-companions-2nd-edition-e159968453.html

1.1.44 1. Great Toni Wolff on the hetaira (companion, friend), (2021-06-19 15:49)

Toni Wolff on the hetaira

[1]Structural Forms of the Feminine by Toni Wolff

They might be referred to as the psychic forms of the mother and spouse, the hetaira (companion, friend), the Amazon and the medial woman. Toni Wolff, Structural Forms of the Feminine Psyche, Page 4

The Hetaira or companion is instinctively related to the personal psychology of the male, and also to that of her children if she is married.

The individual interests, inclinations and, possibly, also the problems of the male are within her conscious field of vision and are stimulated and promoted by her.

She will convey to him the sense of a personal value quite apart from collective values, for her own development demands of her to experience and realize an individual relationship in all its nuances and depths.

Schure's "femmes inspiratrices", belong mainly to this structural form, but they are exceptions just as the creative man is.

Blüher's Calypso type which can be found much more frequently is a fairly close equivalent, but does not sufficiently account for the psychological problems involved.

The function of the Hetaira is to awaken the individual psychic life in the male and to lead him through and beyond his male responsibilities towards the formation of a total

personality.

Usually this development becomes the task of the second half of life, i. e. after the social position has been successfully established.

The Hetaira thus affects the shadow side of the male and the subjective side of his Anima — a problem which is not without its danger.

Consequently she ought to be, and at best is indeed, conscious of .the laws of relationship.

Her instinctive interest is directed towards the individual contents of a relationship in herself as well as in the man.

For the man, a relationship in all its potentialities and nuances is usually less conscious and less important, for it distracts him from his tasks.

For the Hetaira it is decisive. Everything else — social security, position, etc. — is unimportant. In this lies both the significance and the danger of the Hetaira.

If she overlooks the Persona side of the man (or of her children) or adapts herself too blindly to it, she is bound to idolize the - personal element, to incite it excessively and may bring the man to a point where he himself loses his clear vision of outer reality: he may for instance give up his profession to become a «creative artist»; he may divorce, feeling that the Hetaira understands him better than his wife, etc.

She insists on an illusion or some nonsense and thus becomes a temptress; she is Circe instead of Calypso.

There is great confusion nowadays as a result of the wide-spread abolition of the sexual taboo.

It is the order of the day to have «relationships» — seen from the part of the woman they may either be due to erotic misunderstandings or to professional necessities.

For the many sexuality is the self-evident manifestation of a relationship.

For the woman, and in particular for the Hetaira, it is under certain circumstances its result or, according to the individual law of relationship, it should even be kept out of it altogether.

In any case it is only appropriate when the relationship as such has been sufficiently developed.

Instead of beginning with sexuality, as is frequently done, it may be the eventual result, once a relationship has reached a certain depth

and psychic consolidation and may thus represent a psychic equivalent to the security offered in marriage.

But since the security afforded by marriage or a profession is of vital necessity to a woman, this need may creep unconsciously into the Hetaira relationship and disturb its intrinsic course.

One can therefore say that, paradoxically, the ideal Hetaira is that woman who in marriage represents the «containing», i. e. she who needs personal relationship beyond marriage.

Given this, she will be able to realize the relationship, and with it her married life, more consciously and without any secret motives.

On the other hand a married-woman who is unaware of her Hetaira nature, or has repressed it, , is bound to make secret lovers out of her sons and girl friends out of her daughters, binding them exactly as does the mother who is unconscious of her mother nature.

Everything in life must be learned, also human relationship, and it is therefore only natural that the Hetaira cannot begin with it on the most differentiated level.

But once, she has learned it, she will carefully observe the laws of individual relationship, she will notice what belongs to it and what not, and she will if necessary know when a relationship has become fulfilled and complete. Toni Wolff, Structural Forms of the Feminine Psyche, Page 5-6

FIGURE 44
Toni Wolff (center) at the wedding of Susi and Hans Trüb.
August 10, 1915.
"Toni had eyes that can see in the dark" —Laurens van der Post

c2aaf90c57f7b50a77c488d533bf239e toni wolff carl jung

Toni Wolff 1911 sitting cropped

[2]Carl Jung Depth Psychology Blog

[3]Carl Jung on Instagram

1. https://smile.amazon.com/Four-Eternal-Women-Revisited-Opposites/dp/1926715314/ref=sr_1_1?dchild=1&keywords=toni+wolff+structural&qid=1624131699&sr=8-1
2. https://carljungdepthpsychologysite.blog/
3. https://www.instagram.com/carljungdepthpsychology/

1.1.45 1.The wonderful gift of your Psychologie u. Alchemie arrived safely this morning. (2021-06-20 04:47)

The wonderful gift of your Psychologie u. Alchemie arrived safely this morning.

Dear Professor Jung: 16.11.45

The wonderful gift of your Psychologie u. Alchemie arrived safely this morning.

I really do not know how to thank you sufficiently. It will always occupy a most important place among my most valued & proudest
possessions.

I confess that I had not anticipated a work of anything approaching its size & thoroughness.

So far I have been able to do no more than skim over the first pages of the "Einleitung" (of which, of course, I very thoroughly approve!) & to glance at the magnificent collection of Abbildungen.

They alone will provide me with life-long matter for contemplation, & recall to the "materia prima" from which so much in my very busied & rather harrassed existence is apt to distract me!

A few days ago I received a very interesting letter from a Spanish Jesuit, by name Pedro Meseguer, who is writing an Exposicion y Critica de la Psicologia de C. G Jung, & is also editing a series of volumes on Psicologia y Pastoral.

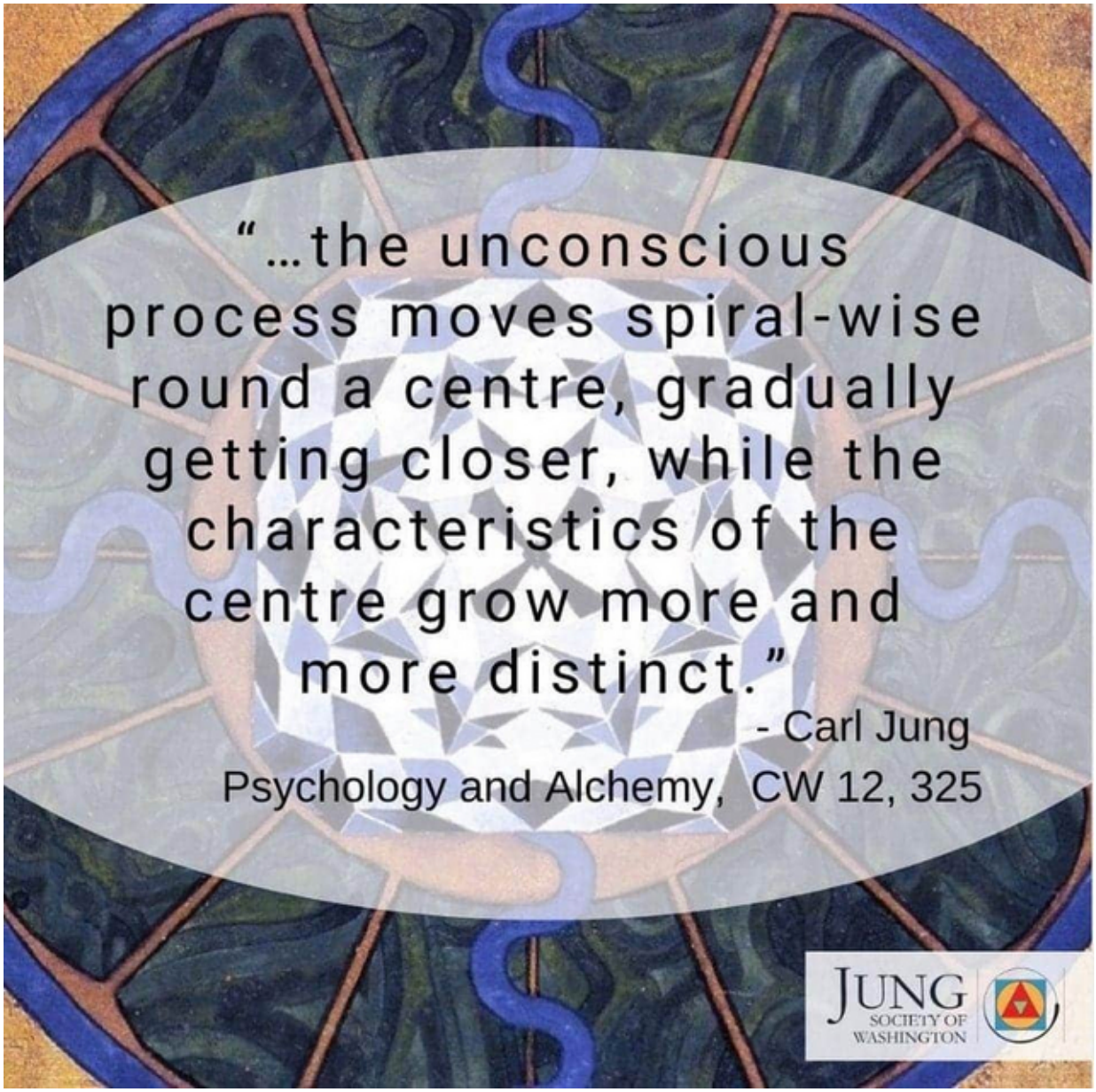
He also sends a review by himself of a book by a German Catholic, Dr. Josef Goldbrunner,92 called Die Tiefenpsychologie von C. G Jung u. christliche Lebensgestaltung93 (published by M. Lassleben, Kallmiinz i.iber Regensburg, 1942). I wonder if you know this book, & whether it is satisfactory.

I am extremely interested to find that during the war years, Catholic writers in Spain, Germany & England have been inspired by your
work to write quite independently of one another on what seem to be similar lines though I detect a certain difference of emphasis (such as might indeed be expected) between the approach of the Spanish Jesuit, & that of the English Dominican!

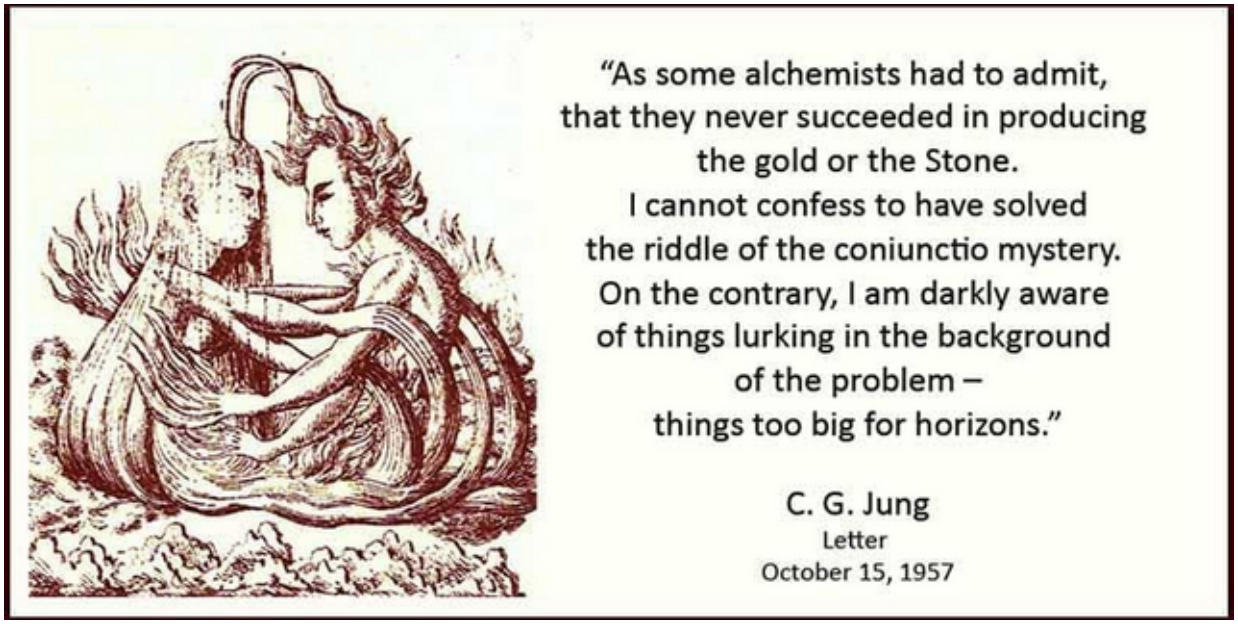
Thanking you once again, dear Dr. Jung, for the very great deal that I (& so many others) owe to you & your work, & for your very great generosity in sending me your book,

l am Yours very sincerely,

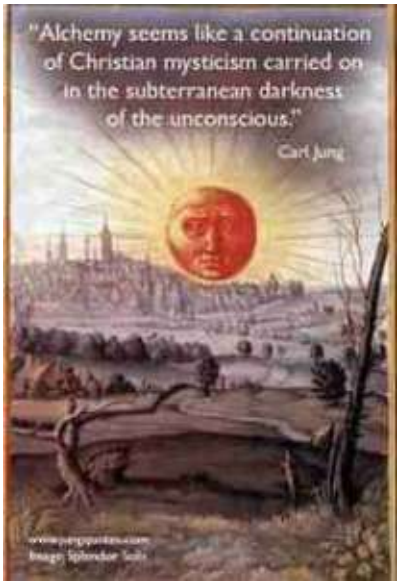
FR. VICTOR WHITE, O.P. Victor White, Jung-White Letters, Page 23-24


"...the unconscious process moves spiral-wise round a centre, gradually getting closer, while the characteristics of the centre grow more and more distinct."
- Carl Jung
Psychology and Alchemy, CW 12, 325
JUNG
SOCIETY OF WASHINGTON

002 alchemy


"As some alchemists had to admit,
that they never succeeded in producing
the gold or the Stone.
I cannot confess to have solved
the riddle of the coniunctio mystery.
On the contrary, I am darkly aware
of things lurking in the background
of the problem –
things too big for horizons."
C. G. Jung
Letter
October 15, 1957

000 alchemy



9a098 12balchemy

[1]Carl Jung Depth Psychology Blog

[2]Carl Jung on Instagram

330

1. https://carljungdepthpsychologysite.blog/
2. https://www.instagram.com/

1.1.46 Marion Woodman: My dreams provide the rudder for my life. (2021-06-21 03:53)

Marion Woodman: My dreams provide the rudder for my life.

Image: Europa being carried off by Jupiter as a while bull.

[1]Conscious Femininity by Marion Woodman

I don’t know any other way to live now. My dreams provide the rudder for my life.

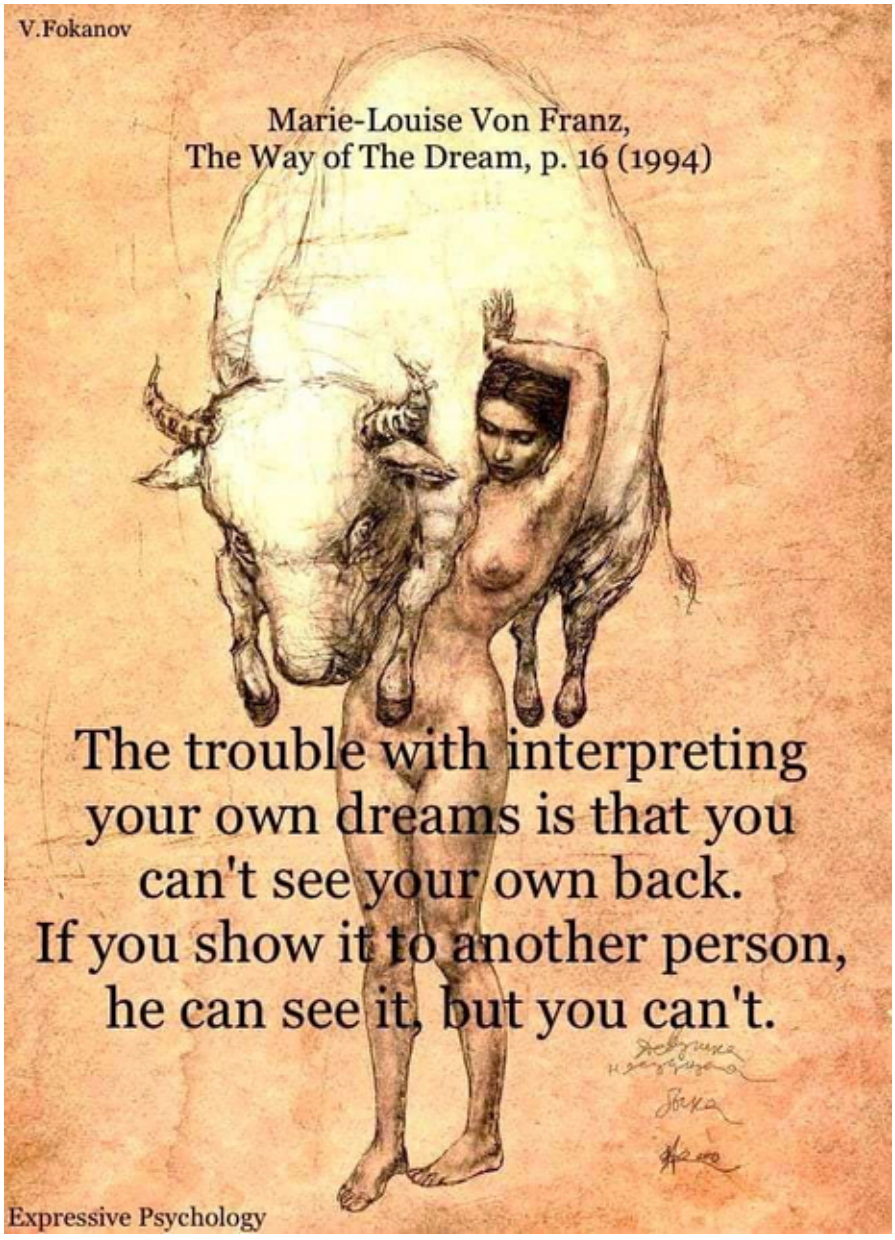
My work is to find my own authenticity and then to surrender that to a higher purpose, which I call Sophia/Christ.

It is at the place of wounding that we find ourselves connected to each other in love,

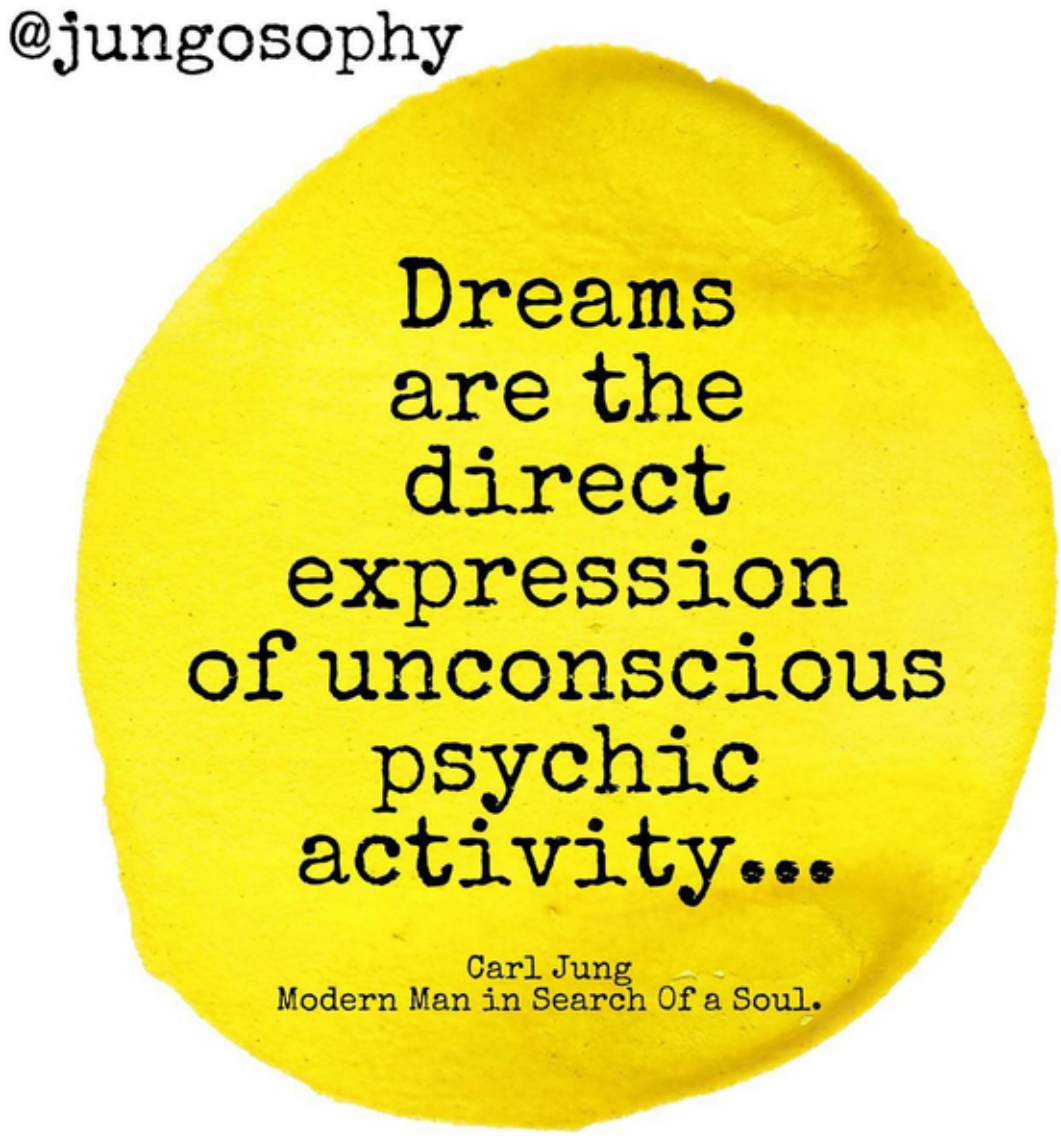
and it is here that I open to loving other people, loving the planet, loving the cosmos.

I think the future of our planet depends on human beings discovering their own light, becoming conscious of the universe as one soul." Marion Woodman, Conscious Femininity, Page 138

[2]Carl Jung on Instagram


V.Fokanov
Marie-Louise Von Franz,
The Way of The Dream, p. 16 (1994)
The trouble with interpreting your own dreams is that you can't see your own back. If you show it to another person, he can see it, but you can't.
Expressive Psychology

Trouble Dreams


@jungosophy
Dreams are the direct expression of unconscious psychic activity...
Carl Jung
Modern Man in Search Of a Soul.

398 Dreams

Agostino Arrivabene
When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result
Carl Jung CW 10

221 Dreams

1. https://smile.amazon.com/Conscious-Femininity-STUDIES-PSYCHOLOGY-ANALYSTS/dp/0919123597/ref=sr_1_1?crid=2W7VJI8O7GKGD&dchild=1&keywords=conscious+feminity+woodm
2. https://www.instagram.com/carljungdepthpsychology/

1.1.47 The results are, in my opinion, quite deplorable. (2021-06-21 04:05)

The results are, in my opinion, quite deplorable.

Figure A2.1 White on an ocean-going sailboat, probably in Sweden, c. 1957.

[1]Jung-White Letters

My Dear Professor Jung: 23.10.4547

It is over a week since your letter of October 5th reached me, but this is the very first opportunity I have had even to begin to answer it.

My life is so full and busy these days that it is seldom I can get an hour without interruption; so please forgive my delay and the disjointedness of what may follow!

It is quite impossible for me to express my gratitude to you for your letter or to tell you how much it has meant to me.

For some time past I have found myself ploughing a rather lonely furrow, painfully aware of the inadequacy of my experience on the psychological side, and of my need for expert and understanding guidance at least to the extent of some reassurance that I was not positively on the wrong lines from the psychological standpoint.

The matter is one that has come to affect the whole of my life and work profoundly. My principal job in life is that of professor of Dogmatic Theology in this Dominican House of studies (also open to other theological students), and, since reading your books, and still more since my own analysis,

I have found myself more and more compelled to expound the "Summa" of St.Thomas Aquinas in psychological terms and with constant reference to its vast psychological relevance and implications.

But besides my daily theological lectures here, I have to do a good deal of more popu-

lar lecturing, both here in Oxford, in London and in other parts of the country; and latterly I have been receiving an increasing number of invitations to address various societies - clerical (non-Catholic even more than Catholic!) lay, and even medical - on some subject or other connected with "Psychology and Religion".

In addition to this I have somehow accumulated an increasing amount of more personal work:

I do not know whether to describe it as Seelsorge or Psychotherapie! It is usually a concoction of both, varying greatly in proportion
according to circumstances.

I have not sought this work - quite the contrary. But I too have learned (though it took a lot of learning!) to try to make it my principle "not to seek the place where I might do something useful, but to do it where I actually was".

So far as possible I have tried to limit my activities to that of liaison between needy souls and professional psychotherapists: introducing them, when possible, to suitable analysts, or "taking over" from analysts when they want "religion".

But it has not always been possible so to limit my activities, and circumstances have often arisen when I have felt obliged to take on the whole job myself.

Of course I well understand that approval of the general drift of my writings does not imply approval of my practical methods; but your assurance that I have in the main "understood" your work aright is a greater relief and comfort to me than I can possibly say.

Nor is it possible for me to express how great is my appreciation and gratitude that you should have written to me at such length
and with such candour.

Need I say how entirely I agree and sympathise with your point of view throughout?

I sympathise particularly with you in the difficulties which you have encountered with the theologians - and philosophers! I have, of course, met with plenty of the same difficulty myself.

Despite the lip-service paid to St. Thomas Aquinas, his magnificent conception (so much, I think, akin to your own) of the relative autonomy of the various sciences, each differentiated by its particular methods and "rationes cognoscibiles", seems to be largely forgotten in our day.

The results are, in my opinion, quite deplorable.

Religion tends to become an escape-mechanism, and Catholic psychologists are often more "materialistic" than the "materialists".

But, small as they are, there are developments among English Catholics which would I think interest and perhaps astonish you.

Among my own colleagues in the Dominican Order in England there are now several who are keenly interested in your work.

I can at least guarantee that all the students for the priesthood who attend my lectures are acutely aware of the psychological implications of dogmatic theology!

My colleague, the Professor of Holy Scripture, has a quite extraordinary insight into the interplay of archetypal motifs in the Bible and its psychological relevance; he too is lecturing in London and elsewhere and drawing extraordinary numbers of people to his present series on the Apocalypse! Fr. Gerald Vann's widely read book,

"The Heart of Man", owes much to your work. Another of our priests, my first analysant,56 is doing fine work in Newcastle-upon-Tyne.

But I think the most influential book has been "Catholic Thought and Modern Psychology" by a simple and unsophisticated country parish-priest, Father Witcutt.

It is a quite extraordinary phenomenon, as the author had never met a psychologist in his life when he wrote it, with no other background
whatever except your own books!

It is, in my opinion, a very naive book, which skims too easily over most of the problems, and tends to take a far too static and "semiotic" view of symbolism.

But it was just the kind of book needed to break down much suspicion and prejudice, and it has already, I believe, been reprinted two or three times, and is being translated into Spanish and Portuguese! Fr. Witcutt has a quite extraordinary knowledge of English folklore and fiction, and I am expecting very valuable work from him. I wonder if you have seen this book?

If not, I will certainly write to ask him to send you a copy.

I did not know him at all when he wrote it, and it quite astonishes me that he suddenly produced it from his little country presbytery without any help or collaboration whatsoever!

It might also interest you that a Benedictine monk is engaged on a comparative study of traditional "spiritual direction" (especially as represented by Father Augustine Baker in the 17th century) with modern analytical methods.

All this is, indeed, but a grain of mustard seed: the demand (especially the therapeutic demand) far exceeds the supply.

But I think you may be interested to hear of these distant, and perhaps quite unexpected, results of your own work!

Your letter is so full of stimulating things that I hardly know where to start - or stop! I have re-read, with renewed interest, your "gnoseological" note in "Psych. of the Unconscious".

It is not very easy reading, at least in the English translation, but I think I agree in many respects.

Yet I wonder how far the Kantian dichotomy is not itself cause and symptom of the neurosis of Modern Man?

Do not the "two realities" themselves imply a deep split in the psyche; and when "God" has been banished from "Pure Reason" and wholly divorced from the field of Sensation, is He not bound to slip into unconsciousness and become, first a purely irrational, then an anti-rational and even pathological function?

My little experience in psychology itself has taught me to appreciate the therapeutic value of (for instance) St. Thomas Aquinas in contrast with Kant and the post-Kantians.

For him, "quod olllles dicunt Deum", while remaining super- (or, if you prefer, extra-) rational is necessarily implied (Summa, I.ii.3) and immanent (I.viii) in "quod sensu constat" , besides being expressible only in symbol (I.i.8) and analogy (I.xiii), and being the actual (though not necessarily the conscious) object of all Love and Desire.

I do not suggest that Modern Man can retrace the identical "Viae" of Aquinas; but it seems to me that the initial Kantian dichotomy

must somehow be overcome, and your own psychological work would seem to confirm that the transcending bridge can never be built from one side only.

I think that you yourself have wonderfully stated the essential problem for us to-day in your essay on "Psychic Energy" - in terms, that is to say, of the relation of "psychical" and "physical" energy.

Obviously it was not your job to solve this knotty problem; but equally certainly its solution must condition our understanding of psychological language itself.

You yourself have made every possible "caveat" to the effect that words like Psyche, Unconscious, Introversion, Extraversion etc. are not to be given an ontological or gnoseological meaning.

Yet I think it is not only the theologians and philosophers who have failed to appreciate your rigid and stern empiricism.

I thoroughly agree for instance that Layard’s essay in your Festschrift67 is magnificent - but I wonder if you would agree that "the
maxim that nothing exists outwardly that did not previously exist internally is fundamental to Jung’s teaching" (p.264)?

Setting aside the question as to what meaning spatial language about "outward" and "inward" can have with respect to the psyche (which, as you say, "can be regarded as a relatively closed system" - "Contributions," p.6) - is there any possible empirical warrant for such an assertion about existence? It seems to me that there neither is nor can be ...

But I must resist the temptation to bore you by riding this hobby horse any

further; though it seems to me a question of the uttermost importance, not only from the theological and philosophical standpoint, but also from the therapeutic ...

I feel most truly penitent at having accused you of rejecting the "transcendence" of God altogether. I fully realize that that is not so, though readers are apt to gain that impression from one or two passages in "Ps. Types" and "Ps. and Religion".

My "Frontiers" essay was written some two or three years ago when my ideas on the subject were somewhat more fluid.

But I realise that the statement was libellous, and I shall certainly see that it is changed if there is another edition. Unfortunately there has already been a second impression, but I was given no opportunity to revise the proofs.

You will find the idea that the Holy Spirit (unlike the Father and the Son) "non habet nomen proprium"72 developed by St. Thomas in "Summa" I.xxxvi sqq.

The point would seem to be that whereas the First and Second Person can be represented by proper logical concepts (though of course only analogically), the Third Person can not, but can only be conceived or named by concepts or words which belong also to Father and Son. ("Father" is NOT "Son" nor "Son" "Father"; "Begotten" not "Unbegotten" etc. etc.

But "Father" and "Son" are ALSO "Holy", "Spirit", "Love", "Gift" and every other concept or name we can give to the Third Person.)

The point may seem a bit recondite, but was it quite fantastic of me to feel that you had sensed the same truth when you wrote:

"Der Hl. Geist als Leben ist ... ein Begriff, der keineswegs aus der Identitat von Yater u. Sohn logisch abgeleitet werden kann, sondern vielmehr eine psychologische Idee, d.h. eine auf einer irrationaler Uranschauung beruhende Gegebenheit darstellt"?

At all events, the doctrine seems to be an interesting confirmation of the "irrationality" of the "transcendent function".

I read German moderately well, and of course should love to have a copy of your new book on Alchemy.

So far as I know there is only one copy in England as yet, and that is being devoured by members of the London A.P. Club ,so I have not yet been able to see it.

I wish you could meet my friend Dr. Sherwood Taylor, custodian of the Old Ashmolean Science Museum, a chemist and historian of some distinction, who has somehow found his way from "materialism" through his study of alchemy to Tao and Catholicism!

He was at one time an editor of "Ambix" - a periodical which you may have met with, devoted to the history of alchemy.

I think he still has a number of offprints of some of the alchemical texts he has edited -

Zosimos, Stephanos, etc. If you would like to have any that are available, I am sure he would be delighted and honoured to send them to you.

He is in the main agreed with your thesis in "Integration of the Personality", but considers that the earlier alchemy was in the main "extraverted" and produced undoubtedly "real" chemical transmutations.

Both of us incline to wonder if the Mass-idea and the Alchemy-idea can be so sharply opposed as is suggested on pp.232-233.

For many of the Alchemists, it would seem that the "opus" was primarily an "opus" of God and of Grace; while the idea that in the Mass "man ... leaves the work of salvation to the autonomous divine figure" sounds rather like reading Protestant "sola fide" and "extrinsic imputation" into a Catholic context. (For a Catholic, while the "opus" of the Mass is indeed Christ's, it is only efficacious by reason of the soul's participation in and with Him).

At any rate, it is difficult to find any trace of any opposition to alchemy as such on the part of the Church, or any difficulty on the part of good Catholics to performing the alchemical "opus".

I gather that quite a number of my own Dominican colleagues in the past were noted from their proficiency in the Art!

I see that I began this letter on the 23rd of October, it is now the 29th. - so many have been the interruptions that have prevented me from getting on with it.

But it is already so long that I am afraid you will hardly have the patience to read so far, and I must bring it to an end.

How very much do I also wish that I could indeed be "at your elbow", though very much aware that the benefit would be far greater on my side. I am afraid however that that is impossible and that I must continue to try to "be useful where I actually am".

But perhaps I may have the boldness to say that nothing on earth could please or profit me more than to be able to visit you - if only for two or three days. In termtime that is impossible, but perhaps, if you were willing, it might be possible during the Easter or Summer vacation. I certainly cannot feel that I have any such claim on your time and attention as you are so generous as to accord me, but there is very much indeed that I should love to talk over with you.

Thanking you once again for your enormous help and encouragement, Yours very sincerely, FR. VICTOR WHITE, O.P.

P.S. In a separate envelope I am taking the liberty of sending you one or two other of my pamphlets - external circumstances and interior inhibitions alike seem to conspire to prevent my getting down to a sustained and serious book!

The pamphlet on "Scholasticism" was written many years ago and long before I knew anything about psychology, but may be of some interest.

That on Hilton may be of some interest as a "popular" exposition of a native "spiritual

writer" of the Middle Ages in terms of your psychology; it was intended for a mainly non-Catholic audience.

I have kept formal psychology in the background of the "De Modo Studendi", but it may be of some interest as illustrating the fashion in which I have found your psychology to illuminate my understanding of St. Thomas Aquinas. Victor White, Jung-White Letters, Page 15-22

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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1.1.48 Marion Woodman: I had gone to India in 1968, thinking I would find a teacher there. (2021-06-21 04:09)

[paypal _donation _button border="5"]

Image: Marion Woodman

[1]Conscious Femininity by Marion Woodman

A Meeting with Marion Woodman

Pythia Peay: At the age of forty-five you made a sudden career shift, leaving your position as a high school English teacher to become a Jungian analyst.

Can you tell me something about that period in your life?

Marion Woodman: I had gone to India in 1968, thinking I would find a teacher there.

I did not find the teacher I expected, but the experience in India changed my life.

Then I went to England two years later with my husband, who was on sabbatical.

By sheer synchronicity a friend gave me the telephone number of a Jungian analyst by the name of E.A. Bennet.

I stepped into his office and knew I had found the teacher I had been looking for.

I stayed with him for a year, ran out of money, then went home and taught school for three more years.

It was the best teaching of my life; but I had made an inner commitment to go to Zürich for further analysis as Dr. Bennet was no longer practicing.

So at the end of that three year period I resigned my job in January, because I knew it would be impossible to resign at the end of the year.

The experience of leaving was very traumatic.

Peay: Why was that so traumatic?

Woodman: I'd taught school there for twenty-one years, loved teaching school, and had an ongoing creative theater project.

The students loved it, and they were very upset about losing it.

I had a close bonding with the students.

I was also married; I didn't want to give up my home in London, Canada, and my mother was still alive at the time.

I didn't want to give up all that was important to me.

But on the last day of May, which was the last day for turning in my resignation, the principal came and asked me if he should tear up my resignation.

As it turned out, he hadn't handed in my resignation to the board because he said he knew I wasn't going to leave after twenty-one years.

So I thanked God in my heart, and said thank heaven, I don't have to go, thank you, thank you for letting me out of that little bargain.

That night I was in the emergency room of the hospital. My body had started to do very strange things.

The doctors couldn't find the cause, and I had no idea except I knew I was going to Zürich.

My husband told the principal that my resignation stood. I had come to the end of teaching. I didn't want to believe it.

I think that so long as I had a big adolescent in me, I understood the kids' language, I understood their music, I understood the way they thought.

But it was increasingly obvious to me that I was losing that close understanding.

God had another idea for what I was to do and it was essentially that breakdown in my body that forced the issue.

Peay: It seemed your husband was also insightful enough to recognize what was really going on for you.

Woodman: He recognized that it had to be, that it was not a personal choice.

But I did not go to Zürich to become an analyst, I went for further analysis.

At that point I was simply trusting in the guidance of my dreams.

I tried my best to think there might be another way but there was no other way.

So I lived out my destiny.

Peay: How did your dreams point you in the direction of your destiny?

Woodman: My dreams told me three years before that that was the direction I was to go in.

Then I had other dreams that January that repeated the same theme: you know the direction you're meant to take.

So I followed those dreams but then I thought maybe I was going to be released from my bargain!

Peay: So you gave up teaching, and without even knowing what you were going to "be" professionally, you went to Zürich for analysis.

Woodman: Yes, but I still hoped I'd go back to teaching.

Teaching was my calling and so I always thought, up until my second year in Zürich,

that I would go back to teaching.

But as I watched all my friends at the Institute prepare for their examinations, it seemed to me that they were getting a tougher tempering than I was.

So I decided to take the exams.

That went well, so I took the final exams two years later and that led to being an analyst.

Peay: Are there similarities between being a teacher and an analyst?

Woodman: I try to give my analysands the tools they need to interpret their dreams, and to walk with them on their road.

Where the teaching really comes in is in the workshops.

My experience as a school teacher is very valuable when I'm standing up in front of a group of people trying to explain ideas and opening up new avenues of thought.

Peay: Do you believe now, after what you went through yourself, that radical, personal transformation is possible for others?

Woodman: I do. I think if it's your destiny, you will find the resources inside you to do it.

It is extremely painful, and you have to trust with everything in you, because you don't know where you're going, and you don't know what the cost is going to be.

And the cost is high. But I would say that my whole concept of life changed in India. That was the beginning of my radical transformation.

Peay: How did your encounter with India, as an entirely foreign culture, change you?

Woodman: In India I had no control over anything. I was alone. People would say good evening in the morning and call me sir.

Details like that, combined with the maelstrom of life in the streets, left me with this sense that everything was chaos.

I either had to give up or die, because I was getting into one situation after another where I was constellating death.

By trying to control I was making the situation worse I was actually becoming more and more powerless.

I couldn't make any decisions, and if I did it was the wrong decision.

Finally, I had to go with the flow of things and, for me, that felt like total giving up.

Because I had been a very efficient and well-organized teacher. Everything had to go click-click-click.

But in India that was broken in me, crushed in every possible way.

Then I began to realize that there was another force, like riding on top of a wave.

I really didn't have to do anything except stay on top of the wave, and the wave would take me where I needed to go.

It was a most remarkable feeling! Instead of constellating death I began constellating love on all sides. I came to love the Indian people.

I thought that I could have been one of those little children sleeping on the street.

I began to realize what an incredible gift it had been to have been born in Canada, and the responsibility involved in that, and I began to take that responsibility to heart.

Peay: What was that responsibility?

Woodman: To live up to my true potential. I had been giving to my students, but it was still a very narrow world.

I was very moved when I saw the suffering in India, and the love that that suffering could unleash.

I was recognized in India, in an extraordinary way, because I am an intuitive by nature.

Indians recognized that and responded to that side of me. I felt seen, in a way that my own culture rejected.

I was able to trust my own intuition and it opened my heart to something totally new flowing through hand I wanted to go with that flow.

It was a gift. But as you know, I had to be brought to the bottom. It was chaos inside and chaos outside.

Peay: In The Pregnant Virgin, you say that you were actually rescued on the street by a woman, a stranger, who recognized you were in a severe state of culture shock.

Woodman: She picked up a bag of bones. I've often thought of that American woman.

She asked me if I was alone, I said yes, and fainted dead away.

She picked up that bag of bones from the street and put it in a taxi and took it with her she had no idea what she had.

She took me to her hotel, determined I was going to go home. But I knew I had to stay.

Peay: How long did you stay?

Woodman: Three months. The real change came in my own hotel room during a severe sickness with high fever. I had lost consciousness.

When I came to, my body was on the floor and my soul was on the ceiling.

I had to make the choice there, whether to come back into my body or whether to go. And there really was a choice.

When I had been anorexic, I always thought that when the choice finally came I would leave.

But when it happened, and I was already on my way out, I wanted back in. The thing that saved me was my dog.

Peay: How did your dog save you?

Woodman: I perceived my body as a dog. I am very fond of dogs and I loved my dog.

And I saw this patient, loyal thing lying on the ground. Breathing.

Peay: Your body?

Woodman: Yes, but to me it was a thing. I could see it going up and down.

And I thought, "Stupid thing, it doesn't even know it's dead, and there it is waiting for me to come back, just like my little Duff would wait."

And I thought, "I wouldn't betray him, but I would betray my own body."

Suddenly I realized what that betrayal meant to have been given a life and then decide it's not worth living.

That seemed to be an ultimate betrayal. I thought, "I wouldn't do this to my own dog, and I can't do it to my own body."

I was overcome by the sweetness of this patient thing trusting that I would come back.

I decided then to take responsibility for the life I was given it wasn't mine to throw away.

Peay: How long did you struggle with anorexia?

Woodman: Well, I would say, in its worst form, about six years.

It was all part of being efficient and organized and wanting to was the longing for God.

And when you're starving or dancing all night, as I did in those days, it's amazing how much light you can bring into the cells of your body.

Petty: You used to dance all night?

Woodman: I taught in northern Ontario for awhile. Where I lived the real dancers didn't get going until about one in the morning.

Petty: You went to discos?

Woodman: No, no. Ballroom and square dancing grand square dancing.

During the winter there was nothing else to do but dance at night.

Three nights of the week I danced from nine at night till 5 a.m. and loved it. Weight fell off me. But I was addicted to that sense of euphoria.

I still love dancing.

Petty: But since you're not anorexic anymore, and you don't dance the nights away, you must find that euphoria in a different way.

Woodman: Yes. But I don't think it's euphoria I'm looking for now. Euphoria is false.

The high that comes from being anorexic, the weightless feeling that came from dancing and not eating, was a false euphoria.

It was a death trip.

Happy as I was on my way to suicide, it wasn't real at all.

It was a straight betrayal of life.

Now my journey is to the reality of the light God as embodied consciousness.

My whole desire then was to escape, now it's to go deeper and deeper into life.

Peay: We hear so many psychospiritual phrases these days. What does "embodied consciousness" mean?

Are you talking about a state of consciousness that is different from the transcendent state experienced in meditation?

Woodman: I think God is that too. "Embodied consciousness" is my own phrase, reached through fifteen years of hard work.

I had to come to God the other way around.

I had to go through the body to find the Goddess.

To me the feminine side of God is consciousness in matter.

The wisdom in the body; the light in the cells; the subtle body.

For me, that subtle body within my physical body is the receiver that can receive that transcendent experience of the divine.

Before my experience in India I had no subtle body to receive the spirit; I was not conscious below the neck.

Peay: All your books deal in one way or another with eating disorders.

Was it your own personal experience with anorexia that led you to write on that subject?

Woodman: Of course.

Peay: You were one of the first Jungians to write about eating disorders. Is that correct?

Woodman: Yes, I was one of the first. I did it because I had to.

In Zürich I wrote my thesis on Emily Dickinson, who was also obsessed with light.

When I finished I had a dream saying, "Now you can start your thesis."

Because I still had not dealt with my own shadow.

I took that dream very seriously, and wrote another thesis on binging and anorexia.

That turned out to be The Owl Was a Baker's Daughter.

Peay: There was quite a response to that book.

Woodman: Yes there was. And that was just the tip of the iceberg compared to what I know about it now.

Peay: Your books are written within an obvious Jungian context.

How has the Jungian psychological point of view added to our understanding of eating disorders?

Woodman: My Jungian analysis allowed me to understand the complexes that give rise to eating disorders metaphorically.

The body sends messages from the unconscious just as dreams send messages.

I think eating disorders are related to a problem with the mother.

Mother is related to nourishment, cherishing, sweetness food is a metaphor for mother.

So that in any family where there's a person with an eating disorder, if the family cares, they are all going to have to come face to face with their relationship to the feminine.

I am convinced that the feminine is making her way into our culture through the back door; one of those back door routes is through eating disorders.

When you're really following the analysand's dreams in an eating disorder, you begin to see that an eating disorder is a religious problem.

Peay: What do you mean by a "religious problem?"

Woodman: It's a longing for the archetypal mother.

The sweetness, the cherishing, the acceptance, the mirroring by the missing mother I mean mother with a big M.

It isn't just a longing for the personal mother, but a longing for the Mother Goddess, a being in whom you can have total trust.

Peay: So when you say that eating disorders are linked to a repression of the feminine in our culture, you mean the feminine side of God, or what you call the Goddess?

Woodman: Yes. I call her Sophia. What is paramount in our culture is patriarchal power.

When I described to you how efficient I was, how organized with calendars and clocks, I was describing a power-driving masculinity that left no room for feminine meandering.

I had to be in control. That ends up being power, will power without a strong ego underneath. But I would not have seen it at the time.

I wanted A's at university, I wanted to be top in everything that had to do with the mind.

The feminine isn't interested in being at the top: she's dedicated to life in the moment, she takes time to look at trees and flowers; she takes time to build depth relationships, takes time to be carried by that other force that trusts that there's inherent meaning to this life.

I had lost touch with that trusting side of myself.

As a child I had known it, but the longer I was in school the further I was away from it.

Peay: If it is a religious problem that lies at the basis of an eating disorder, then what are the religious distinctions between the struggles of an anorexic, a bulimic, and someone

who is obese?

Woodman: It seems to me that obesity and anorexia are two sides of one coin. The binger and the anorexic are the extremes.

The anorexic is going for Light she dreams everything white. The thing that's after her in her dreams is white, sterile, Luciferian light.

Whereas the binger is trapped in darkness. Concretized matter is pulling her down. Her body is dark, opaque, unconscious matter.

The dream demon that is chasing her is black.

They are two different kinds of dream images, both trying to escape from life, but at different poles.

The binger needs to be grounded and food will ground her.

When you have emotions that are out of control fear and rage for example you eat chocolate, you swallow those emotions that are threatening to sweep you right out of yourself.

You can push them down, and as you get fatter and heavier you are grounded, but grounded in unconsciousness, if you're using food to escape.

Peay: That image of someone swallowing their emotions seems to fit with the cultural notion of the fat person as complacent and sweet.

Woodman: Yes. Often they have decided to perform for the culture.

Whatever the culture wants, they will be sweet and complacent and all the time hate themselves for not being who they are.

They are often raging inside. The anger has concretized on the body. The fat body is the rebel against the thin, collective ideal.

The anorexic, however, is into spirit.

The hardest thing in dealing with anorexics is that once they start to eat they don't experience that spiritual intensity so vibrantly.

Peay: And they have to give that up?

Woodman: They have to give that up. "If this is what life is," they say, "it's boring."

Whereas the binger has come to the point of intensity and has chosen to eat to dampen it, bulimics swallow it and then can't stomach what they've swallowed.

Metaphorically they have swallowed the mother they yearn for they get her into the stomach and out she comes in vomit.

Peay: These distorted relationships with food seem to be pointing to deep cultural problems with the feminine.

Woodman: I think the spiritual feminine is practically nonexistent in our culture.

People simply do not like the feminine. They are terrified to let go. Into what? Nothingness?

So she has to come in the back door, through eating disorders or other addictions. Eating disorders reveal an enormous paradox.

On the one hand, the spiritual feminine is so desired, and on the other, we are burying ourselves in our own concretized matter.

You can't just pretend that two hundred pounds isn't sitting in front of you.

Generally speaking, the feminine is thought of as irrational and stupid.

Women will come out with a feminine statement and then say, "Oh, that was stupid to say that." It's the circuitous way the feminine moves.

She moves like a snake, back and forth and around and deep and around.

I am often criticized for the way I speak, because it's not orderly, it's not going toward a goal, it's not linear.

I purposely do not lecture that way anymore because for me it's very boring to know exactly where I'm going.

I love the pleasure of the journey.

I have a plan in my head; there are three or four points I want to make but exactly how those are going to be expressed, I don't know.

I trust that something will happen. Most people are terrified of spontaneity.

They don't know how to be in the now so they'll do anything to follow a preconceived plan.

This is the exact opposite of the feminine, which lives in the present.

Peay: How do you treat those who come to you for help with their eating disorders?

Woodman: I don't look specifically at the problem because I see it as a symptom of something much deeper. So I work with the dreams.

Metaphorically speaking the person is usually living in a concentration camp, brutalized by Nazi officers the power drive within and without.

The feminine can barely exist with that kind of brutality.

I have workshops where I try to help people relate to their body in a loving way, not in a keep-fit way.

I'm not saying that keeping fit isn't loving, but it is important to know the body and respect it, to honor it as a sacred temple.

I try to bring body and psyche together.

Peay: How does the body work you do with your clients differ from the fitness approach to body work?

Woodman: I work with the psyche through dreams, and with the body through dreams and workshops, and with the voice through breath.

Peay: How does this differ from keeping fit?

Woodman: It's working with imagery, it's working with soul.

The images are pictures of the soul and we use those as the bridge between psyche and body.

Some people don't like to be in workshops, they prefer individual body work. So they do Feldenkrais or yoga, whatever they choose.

But almost everybody in my practice is doing both body work and dream work.

Peay: In one of your books you describe body work and dream work as very similar.

The body gives us metaphorical images and messages from the unconscious in the same way dreams do, we just haven't been taught to interpret those messages.

Woodman: We can interpret them if we take time to listen to our body, to the images that come up.

If we concentrate on our heart, often a gorgeous flower will manifest.

But images also come that aren't quite so beautiful as flowers they can be quite diabolical.

They make us face the other side of ourselves.

The point is we are flesh and blood and often we don't experience the reality of a psychic image until we feel it in our body.

Peay: You ask the question in The Owl Was a Baker's Daughter, "Is the repressed god that was somatized as hysteria in the early part of this century now appearing in anorexia and obesity?"

I understood that hysteria used to be linked to sexual repression.

Is there a connection between eating disorders and sexual repression?

Woodman: Well, once an eating disorder begins to heal, a sexual problem may emerge.

A woman who is relating to her body becomes attractive to men, and as soon as men begin to pay attention to her or to touch her suddenly she starts to eat again and puts on weight.

Often a woman with a profound eating disorder is about one year old.

The soul went underground at about the age of one; the little girl started to perform and be what people wanted her to be.

So when the weight comes off you have a one year old trying to relate to a man, and she simply can't do it.

So you've got to allow that one year old to catch up, in a spiritual sense, to what she is in her physical body.

Then she will be able to relate to men. Often the body functions as a suit of armor against sexuality.

Peay: How does that work with an anorexic?

Woodman: There you've got bone instead of fat acting as armor in a real anorexic.

Some people are anorexic because it's stylish. But real anorexics genuinely forget to eat, or simply can't.

Peay: Most men and women are very confused about their sexuality.

Woodman: It seems to me that to receive a penis there has to be a really profound sense of who you are, in order to allow yourself to be penetrated by another human being.

A woman has to have a real sense of her own presence to surrender into full orgasm because she is entering into an altered state of consciousness.

I think the fear of surrender in the anorexic epitomizes the fear of the feminine and that's the feminine in men as well.

The feminine in men is more terrified than the feminine in women.

Peay: How does that fear affect a man when it comes to sexual relationships?

Woodman: In human sexuality I think of the yin-yang symbol. The yin has some yang in it and the yang's got some yin.

In the sexual act you have a continual moving of that circle so that the woman experiences her full masculine and feminine and the man experiences his full masculine and feminine.

That's real love-making, where you experience the wholeness within yourself through the person you love.

But if the woman moves into her yang and the man becomes frightened of her assertiveness, which he may experience as aggression, he won't be able to accept it.

He will withdraw and become impotent.

Peay: I sometimes feel more sadness from men these days than women.

Woodman: I do too. As men begin to realize what they've done to their feeling side they are heartbroken.

Literally heart disease is the number one killer in this society.

Because for so long the heart has carried the burden unconsciously it finally breaks.

Now that's starting to come to consciousness.

Men and their partners are going to suffer because consciousness brings suffering.

Peay: No one seems to have the slightest idea what the rules are in relationships anymore.

Woodman: There are no rules.

And that's good, because we've been thrown into a completely new ethos. The old one is useless, hopeless. Marion Woodman, Conscious Femininity, Page 110-119

1. https://smile.amazon.com/Conscious-Femininity-STUDIES-PSYCHOLOGY-ANALYSTS/dp/0919123597/ref=sr_1_1?crid=2W7VJI8O7GKGD&dchild=1&keywords=conscious+feminity+woodm

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1.1.49 Toni Wolff on the "Four Functions" and the "Animus" (2021-06-22 06:08)

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FIGURE 56
Toni Wolff dressed as Queen Nefertiti at a Psychology Club masquerade. *ca.* 1924.
"With that headdress on, Toni Wolff would be the image of that Egyptian queen"—Ruth Bailey
Courtesy of the Naeff family archives.

[1]Four Eternal Women: Toni Wolff Revisited - A Study in Opposites by Mary Dian Molton

Similar to the four basic psychological functions, all the four structural forms are inherent to every woman.

If possible she will realize the one which is the most consistent with her nature.

By and by, a second form will assert itself from within.

This process, too, runs parallel to the gradual differentiation of the four basic functions, in so far as the second form is not the opposite one in our schematic representation except for those cases where the opposite presses up from the unconscious.

Consequently, for the mother for instance, this second form will be the Amazon or the medial woman; the personal relationship is thus joined by an impersonal one or, vice versa, by a personal one in the case of an initially impersonally related woman.

If the gradual integration of the next structural form does not take place, the original one will be exaggerated and turn negative.

In the further course of life a third form will have to be dealt with, which usually lies upon the same axis as the second, but has more of a shadow character and can be less easily reconciled with the first one.

Again similar to the four functions, the fourth form causes the greatest difficulty.

The fourth structural form cannot as a rule be lived concretely, representing too great a contrast to the original character and to reality.

Like the fourth «inferior» basic function it must therefore be expressed on the symbolic

level.

And just as the coming to terms with the fourth function is the way to psychic totality, the integration of the fourth structural form of the woman is an approach to the Self. This task also requires a whole life – whole both in respect of time as well as in the intrinsic meaning of a process of change which cannot be described here.

The woman who can intelligently submit herself to it will find her proper place in this modern world and will fulfill her cultural task, thus gaining the inner security which is reached when one's psychic contents — the Shadow, the Animus, the «Great Mother», the «Wise Woman» and even the Self – are no longer projected into the environment.

As the woman is related to life, it is indeed her task to get the male involved in life and to make ideas life.

But involvement and realization can take place positively or negatively, consciously or unconsciously, with or without responsibility. Toni Wolff, Structural Forms of the Feminine Psyche, Page 11-12

1. http://FourEternalWomen/

1.1.50 With inner resistance I approach this book. (2021-06-22 09:24)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

1. Nov. 1913 61

With inner resistance I approach this book.

I ceaselessly devalue it and yet something forces me to dive into it, actually into myself. Why?-

It wants to follow this way. Strange- .

My soul leads me into the desert-into the desert of my own self.

I did not think that my soul is a desert and yet it seems to be the case- a barren, hot desert, dusty and without drink.

The journey leads through hot sand, slowly wading without a visible goal to hope for.

It seems to be necessary that way. In former times I would have revolted against these thoughts, but since I know that you, my soul, always know better, I follow you.

How eerie is this hot wasteland. It seems to me that the way would lead so far away from mankind. I do not dare to ask for the Where to?

It would be useless anyway. Why look ahead? I could not recognize it anyway. I only saw the sad and ugly and the beautiful came to me.

Why should I lament over this? I take my way step by step not knowing how long my journey will last. Why is my self a desert?

This thought has never occurred to me. Have I lived too much outside of myself in men and events?

It almost seems to be the case. 66 Why then did I avoid my self? Was I not dear to myself?- What a deception!

I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived.

I have never returned to this place except while dreaming. I was my thoughts, after I was no longer events and other men.

But I was not my self, confronted with my thoughts.

I was still in my thoughts whereas I should even rise up above my thoughts to my own self, the place of my soul.

And this my self is a desert, unwatered and untended.

My journey goes there and that is why it seems to lead away from men and events into solitude with myself.

Is it solitude, to be with oneself? Solitude is true only when the self is a desert.

I hear the words: "An anchorite in his own desert." The monks in the Syrian desert occur to me. My dream?

Should I make a garden out of the desert?

Should I people a desolate land and make it inhabitable, because all the inhabitable lands are flooded with humans and stormed by the uproar of life?

Should I open the airy magic garden of the desert71 for all those, who want to escape the dense bustle of outer life?

I am clueless. What leads me into the desert, and what am I to do there? Do I play hide and seek with myself? Do I not want to see it?

What deception can I not trust my thoughts to handle?

Only life is true. And only life leads me into the desert, truly not my thinking, which would like to return to thoughts, to men and events, since it feels uncanny in the desert.

I ask you, my soul, my life, what am I to do here?

I hear the cruel word "Wait." This is the devil’s most horrible punishment of hell, he lets people wait.

Torment belongs to the desert- I actually know it, but I didn’t want to know. In the desert- waiting- and for what?

Nothingness surrounds me, without an echo, and yet the feeling of events crowded behind the far-away horizon, occasionally conjuring up a fata morgana.

But reality is: waiting. I think of Christianity in the desert. Physically, those ancients went into the desert.

Did they too enter the desert of their own self? Or was their self not as barren and desolate as mine?

There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell. I am tired, release me!

II. Dec. 191375

After a hard struggle I have come a piece of the way nearer to you.

How hard this struggle was! I had fallen into an undergrowth of doubt, confusion, and scorn.

Only the love of those, to whom I gave love, saved me from the darkness. No faith helps, nor does any dogma, but only the living thing,
the relation oflove the love of those to whom we have given love.

I have gained an insight from this struggle: I need to be alone with what seemed most valuable to me, my spirit, and must give what seemed cheapest to me, the human, to men.

This curious reversal is new to me. But this necessity thrusts itself upon me. I come with empty hands to you, my soul.

What do you want to hear?

"If you come to a friend, do you come to take?"

I knew that this should not be so.

But it seems to me that I am poor and empty and I would like to sit down near you and at least feel the breath of your animating presence.

My way is hot sand. All day long- sandy path. My patience is sometimes weak, and once I despaired of myself, as you know.

"You speak to me as if you were a child complaining to its mother.

I am not your mother."

I do not want to complain, but let me say to you that mine is a long and dusty road. You are to me like a shady tree in the dry desert. I would like to enjoy your shade.

"You are pleasure-seeking. Where is your patience? Your time has not yet run its course. Have you forgotten why you went into the desert?"

My faith is weak, my face is blind from all that shimmering blaze of the desert sun. The heat lies on me like lead. Thirst torments me,

I dare not think how unendingly long my way is- and above all, I see nothing in front of me.

"You speak as if you have still learned nothing. Can you not wait? Should everything fall into your lap ripe and finished? You are full, yes, you teem with intentions and desirousness! - Do you still not know yet that the way to truth [37/38] stands open only to those without intentions? Do you still not know that fulfilment comes only to the one who does not

desire, to the one who is not greedy."

I know that all of these are also my thoughts. But I hardly live accordingly.

"How, tell me, do you then believe that your thoughts should help you?"

I confess that I have not a few, but many thoughts that I do not live, and from which nevertheless I expect help and efficacy.

I would always like to refer to the fact that I am a human being, just a human being who is weak and sometimes does not do his best.

"Is this what you think it means to be human?"

You are hard, my soul, but you are right. How little adept we are at living!

We should grow like a tree that likewise does not know its law. (As the lilies of the field.)

We tie ourselves up with intentions, not mindful of the fact that intention is the limitation, yes, the exclusion of life.

And how much childish, shortsighted egotism lies in an intention! We believe that we can illuminate the darkness with an intention, and in that way aim past the light.

How can we presume to want to know in advance from where the light will come to us?

Let me bring only one complaint before you: I suffer from scorn, my own scorn.

"Do you think little of yourself?"

I do not believe so.

"Then, listen, you think little of me. Do you still not know that you are not writing a book to feed your vanity, but that you are speaking with me? How can you suffer from scorn if you address me with those words that I give you? Do you actually know who I am? Have you grasped me, defined me, and made me into a dead formula? Have you measured the depths of my chasms, and explored all the ways down which [39/40] I am yet going to lead you? Scorn cannot challenge you if you are not vain to the marrow of your bones."

Your truth is hard. I want to lay down my vanity before you, since it blinds me.

See, that is why I also believed my hands were empty when I came to you today.

I did not consider that it is you who fills empty hands if they just stretched out willingly to sacrifice.

Yet they do not want to. Because I thought that I have to offer it and forgot about you, as if I did not know that I am your vessel, empty without you but brimming over with you.

Impatience is tearing me apart, what is this all about? Where does this road end? No sound, no answer?

I2. XII. 13.9°

I know and acknowledge this style. I have learned that one must give one's heart to men, but one's intellect to the spirit of humanity, God. Then its work can be beyond vanity, since there is no more hypocritical whore than the intellect when it replaces the heart.

"I am falling," a voice said in me. "Where to? What do you want?" others shout. I need to entrust myself to this vortex. Torrents of doubt rush down on me.

Should I entrust myself to this confusion? I shuddered. It is a dreadful deep.

Do you want this sacrifice from me? To leave myself to chance, to the madness of my own semi-darkness, is that what you want from me?

Whither? Whither? If I have confidence in my soul, I must dare to do it.

How difficult it is to trust in yourself to the extent that you can quietly yourself down in an abyss!

You fall, and I want to fall with you, whoever you are.

I fall with you along gray rocks into whirling depths, pillars of steam shoot up, hissing and roaring noises-descent into hell.

I see a black cave, a leather dwarf protects the entrance-heaven help, what a torture. The ground is black dirt up to my ankles.

I hesitate to enter. Shadows scurry alongside me- forwards-I am seized by fear, it is narrow and hot, or cold-I don't know- inside- I crawl
through a narrow crack in the rock-a bright-dark cave, the ground covered with black water, on the other shore a luminous red stone.

I wade knee-deepit is cold-to the stone. Do not stop me, you heckler. It has to be, this needs to be conquered.

The stone of the torment, of the red light. The light is cold, a crystal, I raise it, a dark hole underneath, what shall it be?

The cave reverberates with many human voices, but no one is here. I stand with the stone in my hand, peering around inquiringly-seeing only one-I do not want to listen to the voices, they keep me away.

This dark hole-I want to know where it leads and what it says? An oracle?

Is this the place of Pythia? You shall not keep me away!

Ancient and eternal things want to be uttered-be quiet with your yelling, ridiculous shad-

ows, castaways of the upper world-the site of an oracle?

Could it be? Shall I place my ear to your opening?

I hear the far and near roaring of underground waters-the bloody head of a man on the dark stream, someone wounded, who swims in horrible depths.

He does not know-or is he numb-frozen in the icy cold in the posture of a swimmer-an immensely large black beetle floats past-like a scarab-from the deepest reach a sun is radiating through the water-I cannot grasp it curled up serpents on the dark rock, striving toward the depths, where the sun shines duller.

A thousand serpents crowd around, veiling the sun-deep night the water rushes. I stand exhausted, noise from a thousand voices is echoed from the walls of the cave.

How noisy is this upper world. Too much hustle that destroys the vision.

One more gaze into the depths99-a red stream like blood springs up, like thick red blood, surging for a long time, then ebbing.

What did I see? What a night! Everything viewed as if in flight, swirled down and then up again.

Heal the wounds that doubt inflicts on me, my soul. That too is to be overcome, so that I can recognize your supreme meaning. How far away everything is, and how I have turned back! Fear and doubt have torn me away.

Oh, could I lie hour after hour at this innermost and lowest place, at the site of the oracle, watching and listening, so that you, my soul, would speak in your words and not in mine.

My spirit is a gadfly, it tears asunder my contemplation, it would like to dismantle and understand everything, rip it apart and put it together again, tear it down and rebuild it. I am still a victim of my thinking.

When will I be the master of my thinking?

When can I order my thinking to be quiet, so that my thoughts, those unruly hounds will crawl to my feet?

How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl?

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by
every breeze.

I am stunned. I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness.

Many dreams of the recent time told me about it, I know.

But I am willing. Because the divine light shines bright for us in the greatest darkness.

How shall I ever walk under your sun if I do not drink the nightly bitter draught of slumber to the lees?

Help me so that I do not choke on my own knowledge. I piled it up, not out of greed, ambition, and vanity only, but for the sake of truth and to come closer to you, as I realized later.

The fullness of my knowledge threatens to fall in on me.

My knowledge musters an army of a thousand orators, with voices of lions; the air trembles when they speak, and I am their defenseless sacrifice.

They claw at me and drag me away from your silence and from the blessed depths, where only truth wells up and deepest contemplation, where past and future converge rustling and where I see, in dark puzzling images, the future in the images of the remotest past.

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and
agonizing death.

hero I could not understand at all.

The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red disk, was archetypal.

I want to go down cleansed into your depths with white garments and not rush in like some thief, seizing whatever I can and fleeing breathlessly.

Let me persist in divine astonishment, so that I am ready to behold your wonders, which emerge from the eternal depths.

Help, help, let me lay my head on a stone before your door and wait for you, so that I am prepared to receive the light of your glory.

1. XII. 131,

Book of my most difficult experiments, open you with inner resistance!

Everything in me balks at the immediacy of this experience! I want to coax myself like a nervous horse.

I shy away from myself as if I were a nocturnal monster. The "subjective" is still the horrible and terrifying.

As if through this
word everything became devalued and superfluous.

As if the "subject" were nothing in the events of the world! This is what I must overcome.

1. XII. 13112

But on the fourth night I cried, "To journey to Hell means to become Hell oneself." It is all frightfully muddled and interwoven.

My soul, on this desert path there is not just glowing sand, but also horrible tangled invisible beings who live in the desert.

I didn’t know this. The way is only apparently clear, the desert is only apparently deserted and empty.

But it seems inhabited by magical beings who attack me and daimonically change my form.

I have evidently taken on completely monstrous forms in which I can no longer recognize myself.

It seems to me that I have become a monstrous animal form for which I have exchanged my humanity.

This way is surrounded by hellish magic, invisible nooses have been thrown over me and ensnare me. "Climb down into your depths,"

you say. How shall I do it?

"Sink."

How can I sink? This is the hardest and highest art, to let yourself sink. Teach me.rrs I am unable to do it by myself.

"Sit yourself down, be calm."

How frightful, forgive me, it sounds like nonsense. Do you also demand this of me? Can you hear the uproar of outrage in me?

You overthrew the mighty Gods who are powerful and mean the most to us. My soul,

where are you?

Have I entrusted myself to a stupid animal, do I stagger like a drunkard to the roadside ditch in order to sleep off a wild intoxication?rr7

Do I stammer mangled nonsense like a lunatic? Is this your way, my soul?

Forgive me, forgive me, but the blood boils in me and I would strangle you if I could seize you.

You weave the thickest darknesses, my soul, and I am like a madman caught in your net. But I yearn, teach me.

"My path is light."

Do you call light what we men call the worst darkness? Do you call our day night? Guide me, give me light, your light.

"My l*ight is not of this world."

I know of no other world.

"Should it not exist because you know nothing of it?"

But our knowledge! Does our knowledge also not hold good for you? What is it going to be, if not knowledge? Where is security? Where is ground? Where is firm land? Where is light?

Your darkness is not only darker than night, but bottomless as well. If it’s not going to be knowledge, then perhaps it will do without speech and words too?"

"No words either."

I could not have dreamed of a more horrendous destruction.

Forgive me, perhaps I’m hard of hearing, perhaps I misinterpret you.

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at

I myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble over my folly.

"You delude yourself, you do not deceive me. Your words are lies to you, not me."

But I could wallow in raging nonsense, which like a breaking flood will swallow you and me. I could hatch absurdity, perverse monotony-

"Who gives you thoughts and words? Do you make them? Are you not- my serf- a recipient- a beggar who lies at my door and picks up my alms?

And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?"

But then my indignation must also come from you. Then in me you are indignant against yourself. My soul then spoke the ambiguous words:

"That is civil war."

Oh, a catchword I have often heard from myself applied to others.

"How painful, my soul, to hear you use catchwords. Are you neurotic? Are we neurotic?

I feel sick- comedy and drivel.

But I yearn, I yearn. I also crawl through the stinking mud, the most despised banality.

The devils on the desert path shall not catch me and fell me. I can also eat dust, let it rain filthy cliches.

The banality is also part of Hell.

I do not yield, I am defiant. You can go on devising torments, spider-legged monsters, comical, hideous, frightful theatrical tabloid monsters.

Come close - I am ready, ready, my soul, you who are a devil, to wrestle with you too.

You donned the mask of a God, and I worshipped you.

Now you wear the mask of a devil- woe- a monstrosity- the mask of the banal, of the dunghill of words and phrases.

Only one favor! Give me a moment to step back and consider! Is the struggle with this mask worthwhile? Was the mask of God worth worship- ing?

I cannot do it, the lust for battle burns in my limbs. No, I cannot leave the battlefield defeated. I want to seize you, crush you, buffoon, monkey.

Woe, it’s an unequal struggle. My hands grab at air-but your blows are also air, and I perceive-trickery.

I find myself again on the desert path-a desert vision-a vision of the solitaries who have wandered down long roads.-Ha, a work of art!-Damned stab, that arrow hit the target. Where did it come from?

In this street lurk invisible robbers and assassins-and shooters of poison darts.

Suppose the murderous arrow is sticking in my heart?

Its poison burns. Bloody mist blurs my eyes. Someone loads lead on my shoulders- But I want it, I want it.

r8. XII. 13. 129

The following night was terrible. I soon awoke from a frightful dream:

I was with an unknown youth, a brown savage, in a mighty mountainscape before daybreak. The Eastern sky was already light.

Then Siegfried’s horn resounded over the mountains with a jubilant sound, and we knew that our mortal enemy was now coming.

We were armed and lurked beside a narrow rocky path to murder the hero.

Then he came high across the mountain on a chariot made of the bones of the dead, in a white garment with black mystical
figures and drove with unbelievable boldness over the steep rocks and arrived at the narrow path where we lay in wait.

As he came around the turn, we fired at the same time and wounded him fatally.

My companion left me in order to attend to the hero one last time, that, is to finish him off

Thereupon I turned to flee. A terrible rain swept down. I bounded up nimbly an incredibly steep path and later helped my wife, who followed me at a slower pace, to ascend. Some people mocked us, but I didn’t care, since this showed that they didn’t know that I had murdered the hero."

But after this dream I went through a mental torment unto death. And I felt that I must kill myself, if I could not solve the riddle.

I knew that I must shoot myself, if I could not understand the dream.

Gradually it dawned on me that the highest truth is one and the same with the absurd.

In this moment the enormous tension was released and like rain it swept away everything that was tensed, too highly strung. And soon sleep returned and brought with it a curiously beautiful image:

Forms walked clad in white silk in a colored atmosphere.

Each surrounded by a strangely fragrant, glowingly tinted aura, some reddish, the others blueish and greenish.

A magical, spiritual, and sensual feeling radiated from this image and I fell asleep like a convalescent.

I have stridden across the depths and see light. But it seems to me that I am in a new world. 141

Where am I?
Through painful guilt, a new man, a newborn?

I don’t know the way or the wherefore, I have-I assume-not yet learned how to walk in this new state. [58/59]

Shall I grope my way, or crawl? Or will something attach itself to me, that leads and shows me the way further?

Certainly this is an animated world, a world of the simplest things.

No world of will-be or must-be, it seems to me, rather a world of maybe with entirely undetermined possibilities, a world of colorful twilight.

It seems as if there are only modest waysides here, close at hand, no distant targets, no broad straight military roads.

No heaven above, no hell below.

A strange world in between-everything merges in soft shades-a colorful painting, harmonically fused in itself.

1. XII. 13. 143

There are many uncertainties, not least of which is whether to keep this new life or this new world.

A new world is weak and artificial-artificial-a bad word, but I have learned that weak artificial beginnings, unsightly put together semi-unrealities developed into horrible realities.

The mustard seed that grew into a tree, the word that was conceived in the womb of a poor virgin, became a God with a two-thousand-year-old history.

1 have received your sprout, you who are to come,

I have received it in deepest need and lowliness, I covered it in shabby patchwork and bedded it down on words of straw, and the mockers grinningly worshippedt it, your child, your egg wondrous child, the child of one who is to come, who should announce the father, a fruit that is older than the tree on which it grew.

In pain were you conceived [60/61], lust glowed around your birth.

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart.

Fear was is your herald, doubt stands to your right, disappointment to your left.

We shrank together in our ridiculousness and senselessness when we caught sight of you, most strange, miraculous child.

Our eyes were blinded and our knowledge fell silent when we received your radiance.

You new spark of an eternal fire, into which night, into what kind of mud were you born!

Fires of madness are blazing toward you as sacrificial fires Ice-cold hands of steel murderously grasp after you and they will melt helplessly from your glow.

They will mix the venom of treacherous thoughts into your food, and they themselves will pine away because of it.

The lustful and heavenly beauty ** will approach your camp.

One would like to slobber over you in heat and the other would like to trample you arrogantly.

But they will powerlessly worship you and lay their hands under your feet.

You will wring truthful prayers from your believers, and they must invoke your glory in tongues that are atrocious to them.

You will fall on them in the hour of their disgrace and humiliation, and will become known to them in what they hate, fear, and abhor.

Your face, Oh child, will be found in the hideous features of mighty beasts in the remotest ground of our souls.

Your voice, the rarest pleasing sound, will be heard amid the horrible stammerings of wretches, rejects, and those condemned as worthless.

Your realm will be touched by the hands of those who also worshipped before the most profound lowliness, and whose longing drove them through the tide of evil.

You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose knees must bend before you unwillingly and who are filled with resentment.

Gh-Your life is with he who has overcome himself and who has disowned his self-overcoming.

Oh I know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.

Those who will dirty their pure hands, cheat on their best knowledge against error, and

take their virtues from a murderer’s grave are invited to your great banquet.

The constellation of your birth is an ill and changing star.

These, Oh child of what is to come, are the wonders that will bear testimony that you are a veritable God.

As much as I resist, still I must descend into the depths again, to the place of torment. Everything points to that.

I shall not be concerned with what I will carry up. I know why I have pathetic fear-the sleepless nights, the shredded state of my own heart, that is what I shy away from. It is an almost physical nausea that holds me back.

Oh, all this darkness, black mists encompass me-I sink-woe already, I lie propped against a rock in dark depths-boulders all around-an old man.

to my left with a gray beard and wearing an Oriental robe-probably an old prophet.

His right hand is stretched out as if he were teaching-a big black serpent lay at his feet (I obey-no resistance) in the background a house with columns, a beautiful young maiden steps out the daughter of the old man-she walks up to his side-is she blind?

I look in astonishment-and rise- she takes my hand-we walk to the house at the foot of sheer rock walls.

The serpent creeps behind us-obscure darkness inside-a carpet in a bleak hall, on a small black table a bright water-colored crystal the size of a fist that attracts me.

Gleams of color radiate from it. (Now it gets difficult.)

A colored wreath of rays surrounds my entire field of vision-in it Eve under the tree, the serpent before it- now a wonderful
bluish black sea, a rocky coast-a ship with red sail passes by-Odysseus and his companions-(frightful-but it must be) a poster picture behind it, an old man with a child-(disgusting-survived) I peer into the hall, glittering things, weapons? Gemstones?

On the walls-in the background a beautiful garden with gleaming sunlight, we step outside-blossoming bushes of pomegranates-
a shady fountain -the old man says: "Do you know my landr"’

I am a stranger here and everything seems strange to me, anxious as in a dream. May I ask who are your

"I am Elijah and this is my daughter Salome."

The daughter of Herod. The bloodthirsty woman.

"Why do you judge so harshly;? You see that she is blind- and my daughter, the daughter of the prophet."

What miracle has united your

"It is no miracle, it was so from the beginning. My wisdom and my daughter are one.

I am shocked and I am incapable of grasping it.

"Consider this. Elijah, the prophet, and Salome, the murderous and infamous dancer-her blindness has made us companions since time immemorial, father and daughter."

Forgive my astonishment, am I truly in the underworld;:>

"This is the house of dreams, or better-do not give it a name."

Salome (turned to me) : "Do you love me??

(I get scared, all the blood pushes to my heart) :

How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, and your hands are stained with the blood of the holy one. How should I love you?

"You will love me."

(Horror grabbed me by the throat.)

I, love you? Who gives you the right to such thoughts?

"I love you."
leave me be, I dread you, you beast.

"You do me wrong, Elijah is my father, and he knows the deepest mysteries, the walls of his house are made of precious stones, his wells hold healing water and his deep eye sees the things of the future-And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?"

Your temptation is horrible. I long to be back in the upper world, it is dreadful here. How oppressive and heavy is the air.

I look for Elijah. Mighty brows shade his eyes. He says:

"What do you want? The choice is yours."

But I do not belong to the dead, I live in the light of day. Why should I torment myself here with Salome? Do I not have enough of my own life to deal with?

"You heard what Salome said."

I cannot believe that you, the prophet, can recognize her as a daughter and a compan-

ion. Is she not X* engendered from heinous seed? Was she not vain greed and perverse lust?

"But she loved a holy man."

And shamefully shed his precious blood.

"Do not interrupt me, my son/ she loved the holy prophet of God, who announced the new God to his world. She loved him- do you understand that? For she is my daughter."

Do you think that because she is your daughter, she loved the prophet in John, the father? Do I understand you correctly?

"By her love shall you know her."

But, how did she love him!? Do you still call that love?

"What else was it?"
But I am horrified, because who wouldn't be horrified if Salome loved him?

"Are you a coward? And besides-I and my daughter-have been one since eternity."
You pose dreadful riddles. How could it be that this unholy woman and you, the prophet of your God, could be one?

"Why are you amazed. But you see it, we are together."

What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty,– horny'monsteryou are the symbol of the most extreme contradiction.

"We are really together and are not symbols. We are real and together."'

The black serpent writhes up the tree, and hides in the branches.

Everything becomes gloomy and doubtful. Elijah and Salome' rise, he leads her by the hand, I stand hesitating. Elijah leads, waves with his hand and we go back to the hall.

The crystal shines dimly. I think again of the image of Odysseus, how he passed the rocky island of the Sirens on his lengthy odyssey.
Should I, should I not?

Elijah and Salome are silent. We come beneath the columns at the entrance. '

Doubt tears my heart apart-I don't know. It is so unreal and yet a part of my longing remains behind. Will I come again?

Will I find the way back to the house of that riddle? The way that I did not seek and never expected?177 Salome loves me? Do I love her?

I hear wild music, a tambourine-a sultry moonlit night- then the bloody-staring head of the holy fear seizes me-I rush out, I am surrounded by the dark night, I am in the midst of

boulders, in the distance water cascades over cliffs-who murdered the hero?

Is this why Salome loves me? Do I love her, and did I therefore murder the hero?

She is one with the prophet, one with John, but also one with me? Woe, was she the hand of the God?

I do not love her, I fear her. My knees tremble.

A voice says: "Therein you acknowledge her divine power." Must I love Salome?

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=CCO9G4KKEAO6&dchild=1&keywords=jung+black&qid=1613214970&sprefix=jung+bla

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1.1.51 ...so it was really Mrs. Crowley's animus speaking through Mr. Crowley. (2021-06-23 03:26)

...so it was really Mrs. Crowley's animus speaking through Mr. Crowley.

Catharine in San Remo, ca. 1932

[1]Jung My Mother and I by Jane Cabot Reid

June 21, 1935 (Longest day)

This interview was so astounding and so profound that I can hardly write about it for it has made the most tremendous impression on me, and I am ’afraid.’ (I say ’afraid’ because one is afraid of changes.)

He has changed the whole course of my life.

Dr. Jung first asked me if I had finally understood what he meant by not feeling through the ear. I told him it had permeated, and that Tommy had helped me understand it.

Jung said, "De T. has a very good mind; even though he knows nothing of psychology, he is able to express a psychological problem to you in simple terms."

I then told him of my transference to Wolff and how I hated her saying she was not seeing me again, and how I finally asked her to dinner; that at first she was cold then said she would come. Jung said that Wolff had certainly released my feeling.

I then asked him why Mr. Crowley had an ANIMUS, and I went on to say that despite the fact that he might think me queer I was determined to hold to it that Mr. Crowley had an animus!!

He said indeed it was true and that he had saddled himself with Mrs. Crowley’s animus, so it was really Mrs. Crowley’s animus speaking through Mr. Crowley.

He said that when they first came to him they were the most extraordinary couple he’d ever seen and that he saw from the beginning that they would have to part.

He laughed when I told him how Mr. Crowley’s animus conversed viz: "Mrs. C. and I met up here [in the clouds]; now we are down on the mountain top and I’m dragging her down - it’s an angel tied to a pig and the pig has left the angel up there and gone to wallow in mud." etc. etc.!!

How Jung laughed!

Then I read Jung the Juanita fantasy: Juanita lives for gaiety, marries and finally returns to gaiety then leaves and goes into a convent, saying good-bye to her husband and all the things of this world.

After I had finished reading it Jung looked pretty serious for he realized that I had touched on something pretty fundamental in myself.

He said that, as a child, I had been so fed up with my parents’ language, I had made myself deaf so as not to hear, so it could not reach my heart, otherwise I would have been too unhappy.

He said that often a child can stand parents another child could not stand because he has learnt to live with them by growing defenses.

I grew a rhinoceros hide over my heart so none of my parents’ avalanches could reach

me.

It was a defense which grew thicker and thicker as the years went on.

When my parents said things, it went in one ear and out the other.

He said I was like two sisters, the one ran away into the desert.

The other stayed as a mold of parents and had the panics. Something in me would not persuade me into life.

He said that he long suspected that, as I returned year after year to Zurich, I was looking for the ascetic way of life.

He knew I must be interested in the subject I was studying, not in him personally.

If I returned year after year to Zurich, I said, with tears, that it was because I had found a gold mine here, and once having seen it, I could never look away and I had to keep coming to Zurich.

He said that my neurosis did not warrant my sticking on as I had done. I said that I did not want to go into a convent.

He said, "Naturally not."

I said I thought monks and nuns were not human, and he replied, "Are people very human after all?"

He added that one may be looking for a plane that was not the futile society plane that one was pushed into.

As a child I had covered my heart with rhino hide so that my parents could not hurt me.

Jung said I must answer people back, like Hannah, when they are rude.

As a child I did not dare answer back to my parents as that would have been unwise, and now I have adopted the same attitude with others.

I was forced into a way of life completely foreign to my desires.

Certain desires, like my desire for asceticism, were repressed in childhood and reappear in me as a neurosis; that is to say, the unconscious forces are attempting to achieve conscious expression!

That is clear.

All this is something I have vaguely felt, and suspected, but until now it has not been brought home to me, and I feel shattered and afraid of a new way of life. Katy Cabot, Jung My Mother and I, Page 99-101

1. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?crid=32LZTD9R82EZJ&dchild=1&keywords=jung+my+mother+and+i&qid=1624102053&s

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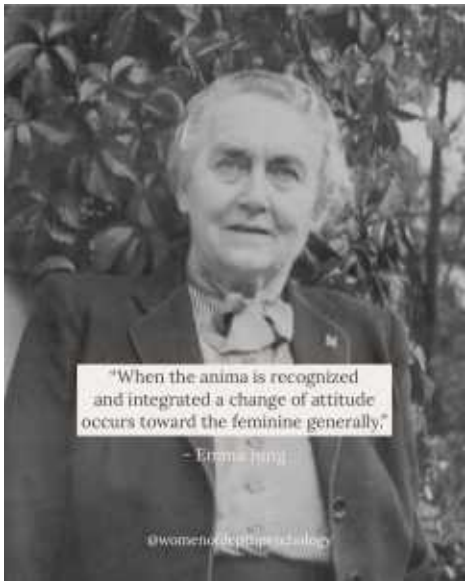
1.1.52 Emma Jung Correspondence with Katy Cabot (2021-06-23 04:00)

Catharine in San Remo, ca. 1932



[1]Jung My Mother and I

Emma Jung to Katy Cabot September 25, 1929

Emma to Katy:

Dr. Jung is actually absent and will come back on Sunday or Monday to resume work. I am not quite sure if he will be able to see you on Tuesday, as I don't quite know what appointments he has made already. The best thing would be to ring up on Monday in order to fix an appointment. However it could only be a single one as Dr. Jung can take no new

patients for the next term. Emma Jung to Katy Cabot, Jung 25 September 1929, My Mother and I, Page 43

Emma Jung to Katy Cabot November 3, 1941

On her return to Zurich, towards the end of October, Katy must have sent Emma Jung a book, rather than her customary gift of flowers. Mrs. Jung writes:

Kusnacht-Zurich

Seestrasse 228

Nov. 3th, 1941

Dear Mrs. Cabot!

Thank you very much for sending me the book; it is indeed an interesting experience to read the New Testament in the language of our days: one gets a newer and more living impression, and many things strike you far more directly than in the traditional style.

I have been wondering whether you were still in Ascona, and am very pleased to hear that you have come to your winter quarters again. I am looking forward to seeing you soon.

With kind regards,

Emma Jung Jane Cabot Reid, Jung My Mother and I, Page 386

Emma Jung to Katy Cabot undated in 1942

A letter from Mrs. Jung followed:

Undated [1942]

Kusnacht-Zurich

Seestrasse 228

My dear Mrs. Cabot!

Thank you very much for your letter; I was so sorry that I was not at home during those days and could be of no help to you.

You have gone through it all very bravely indeed; I can feel so well what it all meant for you, outwardly and inwardly.

It will still be hard on you to get accustomed to the void left by your friend’s death, one who was near you during so many years!

As I heard from Dr. Jung and Toni, the funeral was very beautiful; I was glad about that, as it seems to me that it needs something impressive and beautiful to form the final point in a man's life.

Somehow it helps to accept fate and build like a bridge to the spiritual realm, in which our beloved-ones live on forever.

I also hope that the demands of life will help you and that you will find new forces after this exceedingly strenuous time, which must have been rather exhausting!

In the lovely Ascona surrounding you will have an ideal place for resting.

I also want to thank you, for having left us your apartment, and provided us with tea-things, and cigarettes which we were very glad to use.

We always made tea for ourselves, which was very nice and restful and helped Dr. Jung not get too tired.

I also have to confess, that we ate some of the biscuits in the box in the kitchen - please excuse.

For telephone calls I owe you 20 Fr. which I am sending you by post.

With warmest greetings also from Uncle.

Yours very sincerely,

Emma Jung Emma Jung, Jung My Mother and I, Page 416

Emma Jung to Katy Cabot September 24, 1942

A few weeks later Katy received the following card from Mrs. Jung:

Bollingen, 24 Sept. 1942

Dear Mrs. Cabot!

Thank you for your letter; I had no idea you were in Zurich and at the Kinderhilfe bazaar; it is a pity I didn't see you in the Poly.

Now we are in Bollingen again until the end of next week; Dr. Jung is starting work again on Monday Oct. 5th.

I just rang up the Waldhaus to ask you, whether you would like to come to see us here in Bollingen next Monday or Tuesday, or whether you will still be in Zurich after the 5th of Oct. and would rather come to Kusnacht or see me in town then?

I also am looking forward to seeing you and hope you are feeling better now.

We have had a fine holyday in the Wallis.

With kind regards,

Yours sincerely,

Emma Jung Jane Cabot Reid, Jung My Mother and I, Page 415-417

Emma Jung to Katy Cabot January 15, 1943

Early in the year Katy received the following letter from Mrs. Jung:

Kusnacht-Zurich

Seestrasse 228

15.1.1943

Dear Mrs. Cabot!

I have been sending you affectionate New Years wishes in my own wireless style, that is in thought, but nevertheless feel somewhat guilty for not having put them down on paper at the right time.

Please forgive me and believe that it is not because I had forgotten you; I had such a rush before Xmas, that I just couldn’t make myself do anything in the week we spent in Locamo over New Year.

Now, even if it is late, I want to express you my heartiest wishes and to thank you for your letters, which I was greatly pleased to read.

I was particularly glad to hear about Janey, and so was Onkel, it is splendid that she is taking that job at the Legation; this will be excellent for her, I am sure, and help her to get a more real standpoint in life, and to realize what she needs or what is suitable for her or not.

I hope also that you both enjoyed your holydays at Wengen, and that it had a good effect!

It is a pity you cannot be here for the Club discussion; your contribution is very valuable to me and I hope to be able to get it into the discussion, for you have [come?] upon a very important point.

We enjoyed our Locamo holydays very much, walking almost every day from morning to evening (another reason for not having written).

The weather was nice though not so much sun as we would have liked. Now we feel rested again and prepare ourselves to start work next week.

I am looking forward to seeing you in February - in the meantime my warmest greetings.

Yours very sincerely,

Emma Jung Jane Cabot Reid, Jung My Mother and I, Page 430-431

Emma Jung to Katy Cabot April 20, 1943

Kusnacht-Zurich

Seestrasse 228

Bollingen 20.4.43

Dear Mrs. Cabot!

Indeed, I often was wondering what had become of you, as you did not tum up in Zurich as we had expected, so I was very pleased indeed to hear from you now and to conclude from your letter that you are doing well.

So you are in Geneva now!

Or perhaps this will reach you already in Casa Eranos. Easter-time in this lovely spring weather will be marvelous there.

I do hope to see you in May and hear more fully about how you spent the winter.

I was very interested to hear about Janey. It is splendid, I think, that she has this position in Bern. Does she like to be there?

And how fortunate the Tessiner beau had got eclipsed, and lost its importance!

We have had a very good winter indeed and now are enjoying our holyday at Bollingen.

Yes, our discussion at the Club was interesting & considered a success.

We had so much material that we could not even discuss it all and so are planning another evening in May or June.

It would be nice if you could be present then.

Somehow I could not get your thoughts into the discussion, as it took another line, where I

could not fit it in, but maybe next time there will be an occasion, as we will discuss probably the collective aspect of relations.

If you were present you could make your contribution yourself!

The X affair was rather exciting, I must tell you about it when I see you.

The reason why he was excluded [from the Club] is really that through his continued money borrowing and making debts etc., he was considered to discredit the Club, which is true.

As something happened just then, the Vorstand thought the moment had come to take this step.

It was very penible of course, one does not like to do such a thing and he is to be pitied in a way, but on the other hand it is true, that he never seems to learn anything and that it makes a very bad impression as he boasts with being a psychologist & a member of the Club.

I wish you a happy Eastertime and with affectionate greetings,

Yours,

Emma Jung

I have to add this post-scriptum to say: Did you hear of Prof. Zimmer's death?1 And isn't it awfully sad?

He died of pneumonia in New York, as we heard through a cable from Mrs. Mellon. It is really a loss.

He could have done such fine work and things that nobody else was able to.

And for his family it means a terrible loss; I feel such pity for poor Mrs. Zimmer, who first lost her home and now her husband.

It is comforting to think, though, that she has found such nice friends in America, who, I feel sure, will stand by her.

Another sad news we read today in the paper: Dr. [Kurt] Binswanger' s only son was killed in a flying accident.

This is terrible too. He was quite young and just starting as pilot in the army.

Poor Dr. Binswanger - this will be a terrible blow for him. Jane Cabot Reid, Jung My Mother and I, Page 431-433

Emma Jung to Katy Cabot [Undated 1943]

[Undated]

Casa Eranos

Ascona-Moscia

Tessin

Dear Mrs. Cabot,

Besides this formal reply - I don’t know whether it is correctly styled - I want to thank you also personally for the invitation to Janey’s marriage and tell you, that we are looking forward to this event.

Also I want to express to you our gratefulness for your kindness and generosity in having let us have your apartment with all the Aufmerksamkeiten [attentiveness] you thought of so kindly.

We enjoyed it so and it made things much nicer and easier for Dr.

Jung & myself.

With affectionate greetings,

Yours,

Emma Jung Emma Jung, Jung My Mother and I, Page 439

Emma Jung to Katy Cabot August 24, 1043

Saas-Fee, 24.VIII.1943

Hotel Allalin

Dear Mrs. Cabot!

Thank you for your letter, which reached us here in Saas-Fee, which is an extraordinarily beautiful mountain-place, where we enjoy a very peaceful holyday.

The weather had been fine almost the whole time and we are walking a lot.1 It is a splendid counterbalance to Ascona!

I was glad to hear that you were well & that something is ’crystalizing’ in you, as you say and I think it may become more tangible after this busy time is over and you have the necessary quietness for such inner things. I feel so glad for you that after this time of what you call "feeling abrutie" [stunned] new life announces itself!

We are looking forward to next Saturday and Uncle asks me to tell you, that he will say a few words as a sort of 'Grandfather' & according to your wish.

I find it very nice and amusing that you want the wedding to be in Swiss Style, it's a very nice idea of yours, and I hope everybody will enjoy it.

Thank you also for letting me know about the silver; I am glad to know.

With affectionate greetings from both of us,

Yours,

Emma Jung Emma Jung, Jung My Mother and I, Page 439-440

1. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?crid=AV4505SR3Y9S&dchild=1&keywords=jung+my+mother+and+i&qid=1624035784&sp

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1.1.53 What am I going to write? Everything is dark in front of me. (2021-06-23 05:17)

What am I going to write? Everything is dark in front of me.

[1]The Black Books

1. XII. 13. 183

What am I going to write? Everything is dark in front of me.

No shape, no bright and no dark. It is the gate to darkness.

Who enters there, must grope what is closest, he must feel his way from stone to stone.

No clear thought comes toward him, one has to sample them all, valuable and worthless must be embraced with the same kind of love, because in this world of darkness our Monday.

The following are the minutes for Jung’s December 19, 1913, talk on "The psychology of the unconscious" to the Zurich Psychoanalytical Society:

For the primitives there exists an intimate relationship with reality, which leads to a big specification of perception, which expresses itself in language through the absence of universal concepts.

This intensive connection with reality appears to us as concretism. E.g., the man has killed a rabbit is expressed through: he, one, animated, arrow etc. shot rabbit.

Hence, instead of the concept man a specific image.-There is not a simple plural, but e.g., in Guinea a Dualis, Trialis, adralis. The original numerical value is obviously not arithmetic, but mystical, it is a character of quality.

This way an immense complication of language emerges.

There must always be e.g. for animals the following information: position in space, distance, direction; e.g., "table" needs the addition of: not animated, upright, wooden; e.g., I eat bread = I am breading or something similar depending on the type of food.

This concretism hinders the emergence of abstract concepts for a long time.

Shock is in negro language: coronary artery in the stomach tears. Anger: the human’s aching stomach. Time: walking sun. Milk: the hunter does not eat. Scorpion: man watches and cries.

Tarantula: bites man, he goes home and tells.

Here we can already see the interference of the subjective observer in the objective.

In the further development this leads to the primitive's ability to add qualities to things against all the experience and to give random meanings to symbols. E.g., the corn is a stag, equally the stag is a feather or clouds, cotton etc. are feathers.

The inner psychological value has the same meaning as objective in reality. E.g., each disease, according to a primitive language, is an unfulfilled desire of the soul.-

Only through participation mystique something becomes effective. E.g., venom does not kill in itself, but only the venom that is bewitched.-A psychological system is forced upon the things.

For the Chinese the death statue of the husband is still able to impregnate.

Hence the enormous importance of dreams, and there is no difference between dream and experience; the origin in the subjective prevails over the object.

There are causal effects.

Everything can be understood as a consequence of thinking, which falls together with the deed.

If one would only act, nothing would be done.

That is why the ceremonies have to be done in a correct way. Thus they are full of hallucination.

The inner world imposes itself the same way as the external world; hence effects on nature through words: e.g., not: the sun shines and lets grow, but: our father thinks.

Finding analogies is therefore a highly important activity. It is sufficient to tell the myth and the effect told by the myth will take place.

The myth was originally a healing formula through the power of the mind. Magic of analogies to reach sublimation.

It follows from that: the primitive mind knows two mental activities: concrete rendering of reality,

2 . psychic interior world imposes itself on reality.

The aim is: to put the spiritual over concrete things. To let oneself be killed for faith, i.e., to emphasize the importance of the spirit.

values are suspended. A mountain is the smallest nothing, and a sand grain contains kingdoms at least or it may not.

Every value judgment must fall off from you, equally every other logical judgment; even your taste must be shed before the gate.

Get rid of all your knowledge and above all :let sacrifice your arrogance, even when it seems to be based on merits.

Who enters here, enters as a poor or stupid one, because what we call knowledge here is ignorance, seeing blindness, hearing deafness, feeling dullness.

Enter through that gate entirely poor, pathetic, humble, ignorant.

But even in your poverty, ignorance, and humility do not be greedy and presumptuous and expect neither bread nor stones, but look without desire and passion.

Turn all your anger against yourself, because only you can hinder yourself from looking. The mystery play is delicate as air and thin smoke and you are brutal matter that itself is already disturbingly heavy.

Yet let all your hope, which is your greatest good and highest ability, precede and serve you as a leader in the world of the dark, because it is of similar substance as the creations of this world. let your hope swell toward it into the indeterminable.

I am already standing on this waste spot in the rocky depth that seems to me like a gi-ant crater. In the distance I see, nestled in the hillside, the white house with columns.

Everything is bleak, foggy, and night-like.

I see from afar Salome in a white dress189 walking along the length of the wall toward the left, touching the wall like a blind person.

The black serpent behind her.

The old man stands under the portal, he waves to me from the distance.

Hesitantly I draw closer. He calls Salome back, she approaches him and leans against him.

She is like someone suffering. I cannot detect any sacrilege in her nature.

Her hands are white and her face has a gentle express10n.

The serpent lies before them. I stand before them clumsily, uncertain like a stupid boy.

"Here I am again," I would like to say. The words get stuck in my throat. Everything is terribly uncertain and ambiguous.

The old man eyes me searchingly. "What do you want here?" he asks in a harsh tone.

"Forgive me, it is not my obtrusiveness or arrogance that leads me here. I am here per-chance, not knowing what I want.

But I admit that a longing has brought me back, a longing that stayed behind in your house yesterday.[”]

I see how Salome raises her face, softly smiling, to the old man. It looks like quiet happiness. Yes-it looks like that. But- isn’t she Salome?

You see, prophet, I am tired, my head is as heavy as lead. I am lost in my ignorance.

I have toyed with myself enough; I played hypocritical games with myself and they all would have disgusted me, were it not clever to perform what others expect from us in the world of men.

It seems to me as if I were more real here. And yet I do not like being here; I even believe it resists me.

Wordlessly Elijah and Salome step inside the house. I follow them reluctantly.

A feeling of guilt torments me- is it bad conscience? I would like to turn back. But I have to, I feel it.

The hall is bleak. There is the shining crystal. I need to walk up to it and look into its play of fire.

I see in a fiery corona the mother of God with the child as if in an old painting. Peter stands to her left, bowing.

Peter alone with the keys- the Pope with a triple crown in a festive audience - a sitting Buddha appears in a circle of fire - now a many-armed Kali, - this bloody Goddess-now Salome herself desperately wringing her hands, now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time- it resembles Michelangelo’s sitting Moses- it is Elijah.

Elijah and Salome stand before me, real, as if softly smiling.

These visions are full of torment, and the meaning of these images is dark to me, Elijah; please shed some light.

Elijah waves silently, and leads the way toward the left. Salome enters a colonnade to the right. I follow Elijah into an even darker room.

There seem to be bookshelves on the walls. A burning red lamp hangs from the ceiling. I sit down exhausted in an armchair.

Elijah stands before me leaning on a marble lion. Behind him are bleak dark and red little window panes.

He speaks:

"Are you anxious? Why are you afraid? Your ignorance is to blame for your bad con-

science. Not-knowing works like guilt. But you believe that it is the urge toward forbidden knowledge that causes your feeling of guilt. You err, especially about yourself. Why do you think you are here?"

I don’t know. I sank into this place when unknowingly I tried resisting the not-known.

So here I am, astonished and confused, like an ignorant fool.

I experience strange things in your house, things that frighten me and whose meaning I don’t know."

"So listen: If it were not your law to be here, how would you be here?"

I’m afflicted by fatal weakness, my father-

" You are evasive. You cannot extricate yourself from your law."

What do you mean? How can I extricate myself from what is unknown to me, which I cannot reach with either feeling or presentiment?

"You are lying. Do you not know that you yourself recognized what it means if Salome loves you?"

You are right. A doubtful and uncertain thought arose in me for a moment, but I have forgotten it again.

"You have not forgotten it. It burned deep inside you. But you are afraid of megalomania? Are you that cowardly? Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself?"

The thought went too far for me, and I shun far-fetched ideas.

They are dangerous, since] I am also a man, and you know how much men are accustomed to seeing thoughts as their very own, as their innermost, so that they eventually confuse them with themselves.

"Will you, I ask you, therefore confuse yourself with a tree or animal, because you look at them and because they exist with you in one and the same world? Must you be your thoughts, because you are in the world of your thoughts? I think it would be obvious that your thoughts are just as much outside your mind: self as trees and animals are outside your body."

You are certainly right from your point of view. But my thought world was for me more word than fact.

I thought, my thought world, this is I.

"That way you became the victim of your megalomania without seeing it . Do you say to your human world, to each I, and to every being outside of you: this is my I or my body?"

I stepped into your house, my father, feeling like a schoolboy about to be scolded.

But you taught me a salutary wisdom: I can also consider a thought as being outside my self. That helps me to return to that terrible conclusion that my tongue is reluctant to express.

I thought that Salome loves me because I resemble John or you.

This thought seemed all-too bold and unbelievable to me.

That's why I rejected it and thought that she loves me because I am really quite opposite to you, that she loves her badness in my badness.

This thought was devastating. The old one is silent. Bleak heaviness lies on me.

Suddenly Salome steps into the room, lays her arm around my shoulder.

She presumably takes me for her father in whose chair I seem to sit. I dare neither move nor speak.

She speaks:

"I know that you are not my father. You are his son, and I am your sister."

You, Salome, my sister? Was this the terrible attraction that emanated from you, that unnamable horror of you, of your touch? Who was our mother?

"Mary."

Is it a hellish dream, Salome, Elijah?rn Mary, our mother? What madness lurks in your words? The mother of our Savior-our mother?

When I crossed your threshold today, I foresaw calamity-Alas! It has come. Doubt tears my heart apart.

Are you out of your senses, Salome? You Elijah, protector of the divine law, speak: is this a devilish spell cast by the rejected?

How can she say such a thing-or are both of you out of your senses? Or am I out of my senses?

You are symbols and Mary is a symbol-I am simply too confused to see through you now.

The old man speaks:

"You may call us symbols for the same reason that you can also call your real fellow men symbols if you wish to. But we exist and are just as real as your fellow men. You invalidate nothing and solve nothing by calling us "symbols."

You plunge me into a terrible confusion. Do you wish to be realities?

The old man speaks: "We are certainly what you call realities. Here we are, and you have to accept us. The choice is yours."

I am sitting in silence. Salome has removed herself. Uncertainly and gloomily I look around.

In the background of the room a high golden red flame burns on a round marble altar. The serpent has encircled the flame.

Its eyes glitter with golden reflections. Swaying I turn to the exit.

Before me a powerful lion walks slowly through the hall. I watch it without horror.

Outside, a mighty starry sky arches over the wild rocky landscape-cool night air-I hear the distant waters roaring.

Everything is so real and cold. I slowly walk into the rocky desert, into this valley of riddles. Where did I come from?

Which was the way into this underworld. Is it really the, or an underworld?

It seems as if compulsory realities exist here. What forced me to come here if not those "other" realities?

Apparently they are somehow superior to me as I did not know anything about them, whereas they knew about me and forced me-could force me-to come to them on a way unknown to me, that I must have flown through unconsciously.

And immediately I am back again writing in my book, hours have passed and I am tired from this long journey.

What did I bring with me? I think I must appear very stupid to these people.

May I, ** perhaps, also wish for this-until now-bitter necessity, even desire it? I don’t know as everything is extremely dark and thoroughly mysterious.

The secret shall be kept virginally-but what am I talking about?

It is better kept as any man could ever keep it, because no human hand can touch it, unless it has been given to him.

No one can steal it, no one can rob it violently.

The gate might open only to he who waits there poor and unknowingly stood before a ridge that leads steeply upward in a wasteland. Gray jagged stones-a blue sky.

At that moment I catch sight of the prophet high above me. His hand makes an averting movement, and I abandon my decision to
climb up.

I wait below, gazing upward. The prophet's coat flutters in the wind.

I look: to his right it is dark-night; to the left it is bright day. The rock separates day and night.

The night is like a monstrously huge, black, but transparent monster like a serpent or a dragon.

The day, in contrast, contains a massive white serpent (with a golden crown?)

Both serpents thrust their heads toward each other, eager for battle.

Elijah stands on the heights between them. The prophet raises his hands in prayer.

Suddenly the serpents throw themselves from the ridge and a terrible wrestling ensues. The serpent of the night is to a larger extent on the side of the day.

Enormous billows of dust rise from the place of struggle and blur sight. The serpent of the night pulls itself back.

The front part of its body has become white. The serpents curl about themselves, one in light, the other in darkness.

Elijah climbs down from above and positions himself standing at some distance.

He says to me: "What did you see?"

I saw the :fight of two formidable serpents, a white and a black one. It seemed to me as if the black would overcome the white serpent; but behold, the black one withdrew and its head and the top part of its body had turned white.

"Do you understand that?"

I have thought it over, but I cannot come to a clear explanation.

Should it perhaps mean that the power of the good light will become so great that even the night that resists it will be illumined by it?

"Follow me."

Elijah climbs before me along the ridge into the heights. I follow.

We climb up to a very high summit. On top we find some cyclopean masonry with dark cracks [94/95] and holes.

It appears to be like a courtyard or a circular rampart. Beneath the bulwarks cavernous rooms.

In the middle of the courtyard a mighty rock, an enormous boulder, flat on top. The prophet stands on this stone.

He says: "This is the temple of the sun." This encircled place is a vessel that collects the light of the sun, the God.

As Elijah climbs down from the stone, I realize that his form has become smaller. He has become a dwarf, who seems foreign to me.
I ask astonished: Who are you?

"I am Mime and I will show you the wellsprings. 230 The light that has been collected by this vessel becomes water and flows in many springs from the summit into the valleys of the earth."

Mime goes to one of the crevices in the masonry and dives down into the dark. I follow him. Inside it is black night. One can hear the rippling of a spring.

The voice of the dwarf sounds from below: "Here are my wells. Whoever drinks from them becomes wise."
.

But I cannot reach down; instead I cling onto a stone above. Slowly my eyes get accustomed to the dark. I see the dwarf standing in blueish dim light beside a small water rivulet. But I cannot reach down.

I lose courage. Outside in the giant courtyard I see the bright sun pouring.

The dwarf seems ghostly to me. I have the feeling [96/97] of a hallucination.

Doubting, I pace back and forth on the giant squares of the yard, undecided whether a phantom has lured me to this place or not.

Because everything appears to me strange and incomprehensible. Was it Elijah? Was it Mime?

It is so solitary and deathly silent here, and a clear and cool air as on the remotest mountains-a wonderful flood of sunlight all around. I see around me the mighty walls that form the horizon-jagged crenellations.

Gray and yellow lichen grows on the stones, apart from this not a blade of grass.

What is it with this place? I think it could be a Druidic sacred place of worship.

A black serpent crawls over the stone-it is the serpent of the prophet. How did it come here from the underworld?

My gaze follows it and I see how it crawls to the wall. I feel weird all over.

A little house stands there with a portico- minuscule, snuggling against the rock, the serpents become infinitely small- I feel as if I too am shrinking- the walls enlarge into a huge mountain and I am below on the foundation of the crater in the underworld, and I stand before the house of the prophet, which seems to have returned to his natural size.

Here below it is dark and nocturnal, as always.

The prophet appears in the door of the house. I enter with quick steps and speak to Elijah:

I notice that you have shown me and let me experience all sorts of strange things before you allowed me to come to you today.

But I confess that it is all dark to me. Your world appears to me today in a new light.

Just now it was as if I were separated by a starry distance from your place, which I still hoped to reach today.

But behold, it seems to be one and the same place.

"You, my son, wanted to come here far too much. I did not deceive you, you deceived yourself yourself. He sees badly who wants to see, he measures too much. You have overreached yourself."

It is true, I not only wished to, but I eagerly longed to reach you, to hear what you and Salome would continue to explain to me.

Salome startled me and led me into bewilderment, I felt dizzy, because what she said seemed to me to be monstrous and like madness. Where is Salome?

"How impetuous you are today? What is up with you? Step first over to the crystal [99/roo] and probe your heart in its light."

I walk to the crystal.

A wreath of fire appears in front of my eyes: it encircles a void. I am seized with fear. My father,

I see a boot like the one the Bundschuh has in its coat of arms-I see the foot of a giant that crushes an entire city - I see the face of the sun-my own image, it smiles-woe, what does it mean?

"look further, you are impetuous. Temper your desire. You see, you stand in your own way."

I see the cross-the removal of the cross[] the mourning-how agonizing this sight is! No longer do I yearn.

"You must."

I see the child, with the white serpent in his right hand, and the black serpent in his left hand.

I see the green mountain, the cross on it, and streams of blood flowing from the summit of the mountain.

I can look no longer- it is unbearable.

"You must."

I see the cross and Christ on it in his last hour and last torment. At the foot of the cross the black serpent has coiled itself

I feel that the serpent of the prophet has wound itself around my feet and ties itself up tightly.

The prophet looks at me with fiery gaze.

I am contained and I spread my arms wide as if spellbound.

Salome draws near from the right-The serpent has wound itself around my whole body, and it seems to me as if my countenance is that of a lion.

Salome says:

"Mary was the mother of Christ. Do you understand now?"

I see that a terrible and incomprehensible power forces me to imitate the lord in his final torment. But how can I presume to call Mary my
mother!'

"You are Christ."

I stand with outstretched arms like someone crucified, my body taut and horribly entwined by the serpent. Elijah looks at me with blazing eyes.

"You, Salome, say that I am Christr"

It is as if I stood alone on a high mountain with stiff outstretched arms, the serpent squeezes my body in its terrible coils and the blood streams from my body, spilling down the mountainside.

But I am back in front of the crystal, still in the same position. Salome bends down to my feet and wraps her black hair round them.

She lies thus for a long time, then she cries, "I see light!" And truly, she sees, her eyes are open.

The serpent falls from my body and lies languidly on the ground.

I stride over it and kneel at the feet of the prophet, whose form shines like a flame.

He speaks: "Your work is fulfilled here. Other things will come, of which you do not know yet.

But seek untiringly, and above all write exactly what you see."

Salome looks as in rapture at the light that streams from the prophet. Elijah transforms into a huge flame of white light and the serpent lies down at the feet of the flame. Salome kneels before the light in wonderstruck devotion.

Tears fall from my eyes. I hurry out into the night. 248 My feet do not touch the ground, this alien earth, and it is as if I were melting into air.

I am back again. Something has been completed. It is as if I had brought with me a certainty-and** a hope.

"I am the one who, when love

Breathes on me, notices, and in the manner That he dictates within, I utter words."

"And then, in the same manner as a flame Which follows whatever shape it takes, The new form follows the spirit exactly."

This night begins with the feeling of ignorance and incapacity.

Only expectancy is on the lookout as if from a high tower that dominates the surrounding country.

I am standing on a high tower. The horizon stretches far. A gray and cloudy sky covers the earth. I am utter anticipation.

In the furthest end of the country I discover a red spot. It comes nearer on a winding road, disappearing for a while in forests and reappearing again-it is a horseman in a red coat, a red horseman-the red knight?

I am in a castle on a steep rock-a mediaeval atmosphere.

It seems to me that I am wearing a green garment. A mighty horn hangs from my shoulder. The red horseman approaches the castle.

Should I blow on the horn? Hesitation gets hold of me-but I do it.

A resounding blow on the horn. Below many people rush out from the doors-they open the gate.

The Red One rides in and jumps off the horse. I look down steadfastly. Something uncanny seems to accompany him.

I withdraw to the tower’s chamber and must watch the door.

What if the Red One came to me-a guest of the castle maybe-why should he climb up

to me?

I hear steps on the stairs-the boards creak-he knocks-a strange fear comes over me. I shiver and open the door.

There stands the Red One. A long shape wholly shrouded in red, even his hair is red. I think: in the end he will turn out to be the devil.

He says: "I greet you, man on the high tower. I saw you from afar, watching and waiting. Your waiting has called me."

Who are you?

"Who am I? You think I am the devil. Do not pass judgments. Perhaps you can also talk to me without knowing who I am. What sort of a superstitious fellow are you, that immediately you think of the devil?"

If you have no supernatural ability, how could you feel that I stood waiting on my tower-?, looking out for the unknown and new?

Our life in the castle is poor, especially my life, since I always sit here and no one climbs up to me.

"So what are you waiting for?"

I await all kinds of things, and especially I'm waiting for some of the world's wealth, which we don't see here, to come to me.

"So, I have come to absolutely the right place. I have wandered a long time through the world, seeking those like you who sit upon a high tower on the lookout for things unseen."

You make me curious.

You seem to be a rare breed. Even your appearance is not ordinary.

And then too-forgive me-it seems to me that you bring with you a strange atmosphere, something worldly, impudent, or exuberant -or-if
I shall name it clearly-something pagan.

The stranger laughs complacently:

"You don't offend me, on the contrary, you hit your nail on the head. But I'm no old pagan as you seem to think."

I don't want to insist on that. [108 /109] You are also not pompous and Latin enough. You have nothing classical about you. Y

ou seem to be a son of our time, but as I must remark, a rather unusual one-yes, even a most unusual one. You're no real pagan, but the kind of pagan who runs alongside our Christian religion.

"You’re truly a good diviner of riddles. You’re doing better than many others who have totally mistaken me."

You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?

"You’re an unbelievably ponderous and serious person. Are you always so insistent?"

I would- before God-always like to be as serious and true to myself as I also try to be now.

However, that certainly becomes difficult in your presence. You are bring a certain gallows air with you.

You’re bound to be from the black school of Salerno, where pernicious arts are taught by pagans and the descendants of pagans.

"You’re superstitious and-too German. You take literally what your Holy scriptures say, otherwise you could not judge me so hard."

A hard judgment is the last thing I would want.

But my nose does not play tricks on me. You’re evasive and elastic and don’t want to reveal yourself. What are you hiding?

The _Red One seems to get redder, his garments shine like glowing iron.

"I hide nothing from you, you true-hearted soul. He I simply amuse myself with your weighty seriousness and your comic veracity.

This is so rare in our time, especially in men who have understanding at their disposal." I believe you cannot fully understand me.

You apparently compared me with those whom you know.

But I must say to you for the sake of truth that I really belong neither to this time nor to this place. A strange spell has banished me to this place and world-time for years.

Why and for what reason I do not know. I am in reality not as you see me.

"You say astounding things. I did not know that. Who are you then?"

That is irrelevant, who I am. I stand before you the way I am. Why am I here, I do not know.

But I do know that I must be here to justify myself in all conscience. I know who you are just as little as you know who I am.

"Hmm, that sounds very strange. Are you something of a saint? Hardly a philosopher, since you have no aptitude for scholarly language. But a saint? Surely that. Your solemnity smells of fanaticism. You have an ethical air and a simplicity that smacks of stale bread and water."

I can say neither yes nor no. All I can say is that you speak as one trapped in the spirit of this time. It seems to me that you lack the terms of comparison.

"Perhaps you attended the school of the pagans? You answer artfully like a sophist. 262 How can you then measure me with the yardstick of the Christian religion, if you are no saint?"

It seems to me, though, that one can apply this yardstick even if one is no saint in the sense of the Christian religion conception.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat, he whose heart has not been broken over the lord Jesus Christ drags a pagan around with in himself, who holds him back from the best.

The Red One glows again and says angrily: "The same old tune again? What for, if you are not a Christian saint? Are you not a damned sophist after all?"

You are ensnared in your own world. But you might conceive that one can assess the worth of Christianity correctly without being a downright saint.

"Are you a doctor of theology, who examines Christianity from the outside and appreciates it historically? And therefore a sophist after all?"

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian, since it has been one of the major tasks of man-to be more precise-of Western man [rr3/ rr4] to carry Christ in the heart and to grow with his suffering, death, and resurrection.

"Well, there are also Jews who are good people and yet had no need for your solemn gospels."

You are, I believe, no good reader of people, though in all other things you seem to know the world better than I.

Have you never noticed that the Jew himself lacks something-one in his head, another in his heart, and he himself feels that he lacks something.

"Indeed I’m no Jew, but I must come to the Jew’s defense: you seem to be a Jew hater."

Well, now you speak thoughtlessly like all those Jews who always indict a correct judgment as Jew hating.

Since they only too clearly feel that particular lack in the presence of the Christian. , they defend themselves with ignorant sensitivity against this fact.

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian?

And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit?

No one can flout the spiritual development of many centuries and then reap what they have not sowed.

The Red One has become slightly more pale.

"You argue your case well. But your solemnity! You could make matters much easier for yourself. If you're no saint, I really don't see why you have to be so solemn. You wholly spoil the fun. What the devil is troubling you? Only Christianity with its mournful escape from the world can make people so ponderous ."

I think there are still other things that bespeak seriousness.

"Oh, I know, you mean life. I know this phrase. I too live and don't let my hair turn white over it. Life doesn't require any seriousness. On the contrary, it's better to dance through life."

I know how to dance- yes, if only dancing could do it! Dancing goes with the mating season.

I know that there are those who are always in heat, and those who also want to dance for their Gods; some are ridiculous jubilant old
men and women and others posture at antiquity, instead of honestly admitting their utter incapacity for religious expression.

"Here-my dear fellow- I doff my mask. Now I grow somewhat more serious, since this concerns my own province. It's conceivable that there is some third thing for which dancing would be the symbol."

The red of the rider transforms itself into a tender reddish flesh color. My green garments everywhere burst into leaf The Red One actually looks very much like me.

Perhaps too there is a joy before God that one can call dancing. But I haven't yet found this joy. I look out for things that are yet to come. Things came, but joy was not among them.

"Don't you recognize me, brother, I am joy!"

Could you be joy? I see you as through a cloud. Your image fades . Let me take your hand, beloved-where are you?- where are you?

I am alone in the chamber of my tower. Rain pelts the window, a cold stormy night outside. A small ruddy flame flits over my table top [n like a will-o'-the-wisp.

But it is a warm glow. A silent scent of roses fills the room. It is around midnight.

Joy? Was he joy? God help me, what shall come of this?

Where shall I reach out my hand? What should it grasp? To what vision is my gaze turning?

The endless fullness is as good as the endless nothingness. Not demanding nor beseeching, but praying, approaches the threshold of the
vision.

Receive gratefully and in faith, never ask why?, never judge what has been placed in your hand. To you it may seem to be stones?

But even stones can turn into bread. Patiently wait on the word that your soul speaks.

She says:

"I am here. Where have you been?" I have seen visions of a remarkable kind. "Did they satisfy your hunger?"

I drank them in like someone dying of thirst. I have received them with the measure of faith and hope that I could summon up.

You know how little that is. But I could not say that my hunger and thirst have been satisfied.

You know how much I long for what we call certainty.

But the nature of these visions is dark and full of doubt. I cannot see clearly what they want to say.

"You are going to see more-things of greater clarity."

I hope in gratitude. A castle, standing in water-dark swamp water.

The walls greenish damp- a surrounding forest- everything is dreadfully lonely and deserted. It is evening.

I am a wanderer who, as it seems, erring, has reached this castle through the forest.

An old wooden bridge leads over the pond the gate is shut.

I knock with the door knocker, because it seemed to me as if there was light in one of the windows.

- I wait- it is raining, and night falls. 284 I wait and knock again.

Now I hear steps-someone opens- a man similar to a servant with a harsh face in medi-aeval attire opens and asks what I want-I would like lodging for the night. The servant lets me enter-a low dark vestibule, black oak furniture.

I am led up an old stairway.

At the top a higher and wider corridor with whitewashed walls-lined with some chests and deer antlers. I am led into a kind of reception room.

It is a simple space with plain upholstered furniture-a hazy dim light of a hanging lamp lights the room only very meagerly.

The servant knocks on a side door and then quietly opens it.

I scan it swiftly-it’s a scholar’s study-with book-shelves on all four walls-a large writing desk, at which an old man sits wearing a long black robe.

He is occupied with reading and writing.

He beckons me to come in. I enter the room. The air in the room is heavy and the old man seems careworn.

He is not without dignity287 but has that modest-fearful look of scholarly men who have long since been squashed to nothing by the abundance of what can be experienced and known.

I think, a real scholar who has learned great modesty before the immensity of knowl-edge and has entirely given himself to the material of science and research, anxiously and equably appraising, as if he personally had to represent the working out of scientific truth.

He greets me embarrassed, as if defensive. I do not wonder about this since I am look like an ordinary person.

Only with difficulty can he turn his gaze away from his work and he asks me absent-mindedly what I wish.

I repeat my request for lodgings for the night, for a place to sleep.

"So, you want to sleep, then sleep well."

I notice that he is absentminded, and therefore ask him to inform the servant to show me a chamber.

"You are demanding-wait-I cannot just drop everything!"

He sinks again into his book. I wait patiently.

After a while he looks up astonished: "What do you want here? Oh-forgive me-I totally forgot that you ** are waiting here. I’ll call the servant straightaway."

The servant comes

and leads me to a small chamber on the same floor with bare walls and a large bed with a blue cover. 290 +hen He wishes me good night and closes the door.

I undress immediately and go to bed, after I have snuffed out the light with a pointed copper snuffer that lay next to the candle-a tallow candle that seemed unusual.

The sheet is uncommonly rough- the pillow hard.

My errant way has led me to a strange place-a small old castle whose scholarly owner is apparently spending the evening of his life alone with his books- no one else seems to be living in the house-apart from the servant who lives over there in the gatehouse- an ideal though fairly solitary existence, this life of the old man with his books-

I think. The thought that the old man has hidden a beautiful young daughter here, doesn't let go of me-a vulgar idea from a novel- an insipid, worn-out theme- but the romantic can be felt in every limb.- a real novelistic idea-a castle in a forest- solitary-an old man
petrified in his books, protecting a costly treasure and enviously hiding it from all the world.

What ridiculous thoughts come to me- is it Hell or purgatory that I must also contrive such childish fantasies on my nocturnal wanderings?

But I feel impotent to elevate my thoughts to something higher or more beautiful- I suppose I must allow these thoughts to come-what good would it do to push them away, they will come again-better to swallow this stale drink than keep it in the mouth.

So what does she look like-this boring heroine of the novel?-Surely blond-pale-water blue eyes-hoping longingly that every lost wanderer is her savior from the paternal prison-Oh, I know this hackneyed nonsense-I'd rather sleep-why the devil must I plague myself with such empty fantasies?

Sleep does not come. I toss and turn. But sleep still does not come.

Must I harbor this unsaved soul in myself? And is it this that will not let me sleep? Have I such a novelistic soul? It is agonizingly ridiculous.

Does this bitterest of all drinks never end? It must already be midnight- and still no sleep.

What in the wide world, then, won't let me sleep? Is it something to do with this chamber? Is the bed bewitched?

It's terrible, what sleeplessness can drive a mian to-even the most absurd and superstitious mediaeval theories!

It seems to be cool, I'm freezing-perhaps that's what keeps me from sleeping-actually it's uncanny here-Heaven knows what goes on here- weren't those steps just now? No, that must have been outside in the corridor-I roll over, firmly closing my eyes-I simply must sleep-wasn't that the door just now?- My God, someone is standing there? Am I seeing straight? A

slim girl, pale as death, standing at the door? I cannot speak out of fear and wonder.294 She’s coming nearer-"Have you come at last?" she asks.

Impossible, this is a cruel mistake, the novel shall become real.

To what nonsense am I damned? Is it my soul that harbors such novelistic brilliance? Must this, too, happen to me?

I am truly in Hell-the worst awakening after death, to be resurrected in a lending library! Have I held the men of my time and their taste in such contempt that I must live in Hell and write out the novels that I already loathed at the age of 15?

Does the lower half of average human taste also claim holiness and invulnerability, so that we might not say any bad word about it without having to atone for the sin?

"Oh, so you too think me common? Do you too let yourself be deluded by the wretched delusion that I belong in a novel? You as well, whom I hoped had thrown off appearances and striven after the essence of things?"

Forgive me-but are you real?

It’s the sorriest likeness to those foolishly threadbare scenes in novels for me to assume that you are not simply some unfortunate product of my sleepless brain. Is my doubt then truly confirmed by a situation that conforms so thoroughly with the type of a sentimental chivalric
novel of the worst kind?

"You wretch, how can you doubt my reality?"

She falls to her knees at the foot of my bed,sobbing and holding her face in her hands.

My God, in the end is she really real, and do I do her an injustice? My pity awakens.

But for Heaven’s sake, tell me one thing: Are you real? Though as a reality must I take you seriously? She weeps and does not answer.

Great adventure this!

Who are you, then?

"I am the old man’s daughter, he holds me here in unbearable captivity, not out of envy or hate, but out of love, since I am his only child and the image of my mother, who died young."

I scratch my head: is this not some hellish banality? Word for word, pulp :fiction from the lending library!

Oh you Gods, where have you led me!

I hoped that this night in the forest might let me glimpse a spark of the light eternal and where did my praying and hoping lead me-?!

It’s enough to make one laugh, screaming laughter of mockery.

You great ones, you have become beautiful sufferers, tragic shattered persons, but not one of you has become an ape. Even in hell you were able to secure grace, this loveliest of mankind’s goods.

To you the banal and eternally ridiculous, the unutterably hackneyed and emptied out, has been delivered in your uplifted praying hands like a gift of Heaven. Is this my part?

But still she lies there, crying- yet what if she were real?

Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl- what must it have cost her to enter into the room of a strange man! How she must have suffered to overcome her shame in this way?

My dear child, I believe you, despite all and everything, that you are real. What can I do for you?

"Finally, finally a word from a human mouth!"

She gets up, her face beaming. She is beautiful like an angel.

A deep purity rests in her look. She has a soul, beautiful and unworldly, a soul that wants to come into the life of reality, to all reality worthy of pity, that desolates souls, besmirches, rends- and cleanses, cleanses again.

Oh this beauty of the soul!

When she descends blinded into the bath of filth and after having been utterly lost, she innocently dives upward again through the twilights into the realm of the eternal light- what a spectacle!

"What can you do for me? You have already done much for me. You spoke the redeeming word when you no longer placed the banal between you and me. Know then: I was bewitched by the banal."

Woe is me, you now become very fairy-tale-like.

"Be reasonable, dear friend, and do not stumble now over the fabulous, since the fairy tale is the ancestress of the novel, and has even more universal validity than the most-avidly read novel of your time. And you know that what has been on everyone’s lips for millennia, though repeated endlessly, still comes nearest the greatest ultimate human truth. So do not let the fabulous come between us."

You are clever and do not seem to have inherited the wisdom of your father.

But tell me, what do you think of the divinity, of the so-called ultimate truths?

I found it very strange to seek them in banality. According to their nature, they must be quite uncommon. Think only of our great philosophers!

"These truths are indeed uncommon The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. The novelistic and even especially the fabulous does not speak against me but for me, and proves how universally human I am and how much I too not only need redemption but also deserve it. For I can live in the world of reality as well or better than many others of my sex."

Strange maiden, you are bewildering-when I saw your father, I hoped he would invite me to a scholarly conversation. He did not, and I was slightly aggrieved at him because of this, since his distracted slackness hurt my dignity.

But with you I find it much better. You give me matters to ponder. You are uncommon.

"You are mistaken, I am very common."

I can't believe that. How beautiful and worthy of adoration is the expression of your soul in your eyes. Happy and enviable is the man who will free you.

"Do you love me?"

By God, I love you- but- hmm, unfortunately I am already married.

"So you see, even your ... banal" reality is a redeemer."

"I thank you, dear friend, and I bring you greetings from Salome."

With these words her shape dissolves into darkness. Dim moonlight penetrates the room.

Where she stood something shadowy seems to lie. I jump up-it is a profusion of dark red roses.

With tears in my eyes I press them against my lips.

1. XII. 13.

One must not improve others, it seems. To do things oneself in minutest detail, that is what is needful. No longer should it be said, "you
should," but rather "I should" if I have not already thought "I will."

What a burden and danger is vanity! There is nothing about which one could not be

vain. Nothing is more difficult than to define the limits of vanity.

One who creates should be especially wary of success, though needs it.

It is evening-a snow-covered landscape.

I am wandering once more. Someone who does not look trustworthy has joined me.

Most notably, he has only one eye and a few scars on his face. He is poor and shabbily clothed, a tramp.

He has a black stubble beard that has not seen a razor for a long time. Because of the cold he has buttoned up his collar and his nose is
slightly red.

I have a good walking stick for any eventuality.

"It’s damned cold," he remarks after a while.

I agree. After a longer pause: "Where are you going?" -I I’m going to the next village, where I plan to stay in the hostel overnight.

"I’d like to do that too, but will hardly manage to get a bed."

Have you no money? Well, let us see. Are you out of work?

"Yes, times are bad. Until a few days ago, I was working for a locksmith. But then he had no more work. Now I’m on the road looking to earn something."

Wouldn’t you work for a farmer? There is always a shortage of farm labor?.

["]Working for a farmer doesn’t suit me. That means getting up early in the morning, the work is hard and wages are low."

But it’s always much more beautiful in the country than in a town.

"It’s boring in the country. One meets nobody."

Well, but there are also villagers.

["] But there is no mental stimulation. The farmers are like clods."

I look at him astonished: What, he even wants mental stimulation?

Better that he honestly earn his keep, and when he has done that he can think of "mental stimulation."

But what kind of mental stimulation is there in the city?"

"You can go to the cinema in the evenings. That’s of great interest and it’s cheap. You get to see everything that happens in the world.[’]

I have to think of Hell, where there are also cinemas for those who despised this institution on earth and did not go there because everyone else found it to their taste. Shall even the cinema be a universally valid truth? Oh Salome!314

What interested you most about the cinema?

"One sees all sorts of stunning feats. There was one man who ran up houses, another carried his own head under his arm. Another even stood in the middle of a :fire and wasn’t burnt. Yes, it’s really remarkable, the things that people can do."

And that’s what this fellow calls "mental stimulation"!

But wait, that does seem remarkable: didn’t Felix and Regula also carry their heads under their arms?

Didn’t Saint Francis and Saint Ignatius of Loyola levitate and what about the three men in the fiery furnace?

Isn’t it a blasphemous idea to consider the Acta Sanctorum as historical cinema?

Today’s miracles are simply somewhat less mythical than technical. I regard my companion with feeling.

He lives the history of the world, I think.

Certainly, it’s very well done. Did you see anything else like this?

"Yes, I saw how the King of Spain was murdered."

Yes, but he wasn’t murdered at all.

"Well, that doesn’t matter, in that case it was another one of those damned capitalist kings-or emperors. At least they got one of them. If only all of them were taken out, the people would be free."

Not a word more dare I say: Wilhelm Tell, a work by Friedrich von Schiller.

The man is standing right in the stream of heroic history, one who announces the murder of the tyrant to new peoples.

Conversing that way we have arrived at the inn- a country tavern-areasonably clean parlor 320with an unsightly iron oven- a bar or buffet with a pressure tap for beer stands there disturbingly and inappropriately.

A few men sit with tepid beer in the corner playing cards.

I am recognized as a "gentleman" and led into the better corner where a checkered

cloth covers the end of a table.

The other sits down at the far end of the table, and I decide to have him served a proper evening meal. He is already looking at me full of
expectation and hunger-with his one eye.

Where did you lose your eye?

"In a brawl. But I still got my knife into the other fellow pretty nicely. After that he got three months. They gave me six. But it was beautiful in prison. At the time the building was completely new. I worked in the locksmith’s and the blacksmith’s. There wasn’t much to do and yet there was enough to eat. Prison really isn’t all that bad."

I look around to make sure that no one is listening to me talking with a former convict.

But no one seems to have noticed. I seem to have ended up in well-to-do company.

Are there also prisons in Hell for those who never saw the inside of one? Incidentally mustn’t it be a peculiarly beautiful feeling

to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality?

"So after that there I was, out on the street, since they banished me. Then I went to France. Though I did not understand the language at first, but nevertheless it worked. And it was lovely."

What demands beauty makes! Something can be learned from this man.

The soup arrives, a thin hot broth, which I spoon down critically.

He gulps it down devotedly and soon he has completely emptied an enormous bowl of soup.

Why did you have this brawl?

"It was over a woman. She had a bastard from him but I wanted to marry her. Otherwise she was fine. After that she didn’t want to anymore. I haven’t heard from her since."

How old are you now?

”I’ll be thirty-five in spring. Once I find a proper job we can get married right off. I’ll find myself one, I will. There’s something wrong with my lungs, though. But that’ll soon get a-bit better again."

He has a coughing fit. I think that the prospects are not good for a marriage and silently admire the poor devil’s unswerving optimism.

After dinner I go to bed in a humble room. I hear how my comrade settles into his lodging for the night next door. He coughs several times heftily and dryly. Then it becomes still. I fall asleep.

Suddenly I awaken again at an uncanny moan and gurgle mixed with a half-stifled cough. I listen attentively for a while.

No doubt, it is my comrade.

It sounds like something dangerous. I jump up and throw something on. I open the door of his room. Moonlight floods it.

The man lies still dressed on a sack of straw. [

A dark stream of blood is flowing from his mouth and forming a large puddle on the floor. He moans half choking and coughs out a lot of blood. He wants to get up but sinks back again.

I hurry to support him. But I see that the hand of death lies on him.

He is sullied with blood twice over. My hands are also covered with it.

A final word twists out of his
mouth: 'Mother'.325 Then every stiffness loosens, a gentle shudder passes over
his limbs. And then everything is deathly still.

God, where am I? Are there also cases of death in Hell for those who have
never thought about death?

I look at my hl bloodstained hands. As if I were a murderer or sacrificer.

Was Is it not the blood of my brother that sticks to my hands?

The moon paints my shadow black on the white chalk walls of the chamber. What am I doing here?

Why this horrible drama? I look inquiringly at the moon as the only witness of this scene.

How does this concern the moon?

Has it not already seen worse? Has it not shone into the broken eyes of hundreds of thousands?

This is certainly of no avail to its eternal craters- one more or less.

Death, does it not uncover the terrible deceit of life?

Therefore it is probably all the same to the moon, whether and how one passes away. Only we kick up a fuss about it- with what right?

What did this one do?

He worked, laughed, drank, ate, slept, gave his eye for the woman, and for her sake forfeited his good name, furthermore he lived the human myth after a fashion, he admired the wonder-workers, praised the death of the tyrant, and vaguely dreamed of the freedom of the people. And then-then he died miserably-like everyone else.

That is generally valid. Thanks to you, my soul, I placed myself on the lowest fundament. From here there is no further downward, but only
upward.

What shadows over the earth! All lights gutter out in final despondency and loneliness.

Death has entered, and there is no one left to grieve. This is a final truth and no riddle.

The most extreme human truths are no riddles. Why did we think they were riddles?

What delusion could make us believe in riddles?

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones.

I step clear of this chamber of horror and secretly save my bare life.

My soul, I shudder at you!

I really must be a player at life, who needs to hear such words.

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=CCO9G4KKEAO6&dchild=1&keywords=jung+black&qid=1613214970&sprefix=jung+bla

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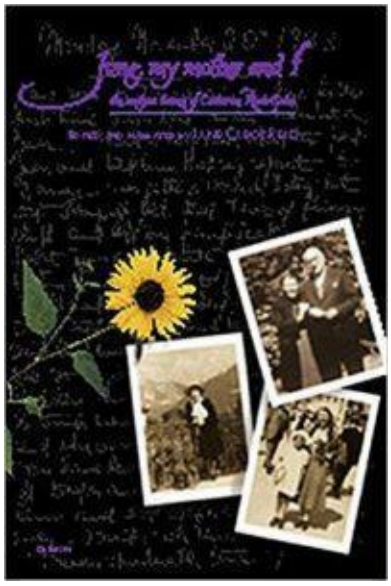
1.1.54 I let my animus whisper utter nonsense to me (2021-06-24 02:32)

I let my animus whisper utter nonsense to me



[1]Jung My Mother and I

June 24, 1935

This interview simply blew up the foregoing one because I let my animus (as Dr. Jung said) whisper utter nonsense to me such It might be of interest to you to know that Doctor Jung, with whom I am working, was originally a friend and co-worker with Freud, but he soon broke away from him for various reasons, which are too complicated to write you in a short letter. . ..

He is one of the most deeply religious men, in the true sense of the word, whom it has been my privilege to meet.

All of intellectual Europe is beginning to recognize that he is one of the most, if not the most powerful intellectual force which has appeared since Schopenhauer Keyserling told a friend of mine the other day that he considered Jung the most superior mind that he'd ever encountered.

It is a liberal education to sit at his feet and it is a most inspiring experience to attend in the new great lecture hall of the University his special lectures in German before the Philosophical Society, and to hear the tremendous applause with which they receive the man whom previously the University had forced out because of their inability to understand his high and advanced thinking. . ..

Analysis is Work, hard, tedious and at times discouraging but I am sure the results justify all the work and energy one puts into it.

It is of course just as lonely for me as it is for Jim but the extraordinary reestablishment of Janey's health has justified the long stay in Switzerland. Katy Cabot, Jung My Mother and I,

Page 49-50

1. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?crid=32LZTD9R82EZJ&dchild=1&keywords=jung+my+mother+and+i&qid=1624102053&s

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1.1.55 Katy Cabot: I said that Mrs. Baumann was only a cold intellectual. (2021-06-24 04:02)

[paypal _donation _button border="5"]

Catharine in San Remo, ca. 1932

[1]Jung My Mother and I

June 17, 1935

I told Dr. Jung that a dream I had, and the stuff I wrote, showed me up to Miss Wolff as vulgar and commonplace, and yet I did not mind that very much and said to myself, "le m ’en. fiche [I don’t care] if I am vulgar or not."

He said, "Let’s hear the dream."

And I told it to him: I was having an earache, and Mrs. Baumann suggested I have an operation performed on my ear.

I took the man she suggested - a valet - a vulgar man. He performed a bloodless painless operation.

Later he performed an operation on the other ear. I asked how he sterilized his instruments.

My night nurse, a Boston hairdresser, said that because he was sexually pure he sterilized his instruments with semen!

Dr. Jung went on to say that the ears had to do with ’hearing,’ and that ’obedience’ in German was Gehorsam -to hear is to obey.

A Harig [bondsman] belongs like a slave to a feudal lord, and also comes from hearing.

A Harig hears his master’s voice: he takes it unto himself and follows it.

The trouble is in my ears for I don’t ’get’ the feeling understanding through my ears; there is trouble with my emotional understanding.

I see more than I hear.

I can’t get the ’feeling’ nuance in seeing, but due to my Pa’s terrible avalanche of words, I am a bit deaf.

My ears ought to be operated on, and it is done by a vulgar person - a magical operation with semen, impregnating me through the ear.

An old idea that the Virgin conceived through the ear, Suepem aurum conceptis. (She conceived the word, and hearing the voice of the Lord, took it into her heart.)

I try too much to think intellectually, and I do not allow the feeling to go with it.

I do not link up the feeling with what I actually hear. I hear words and try to think them.

A simple mind should come and operate on my ears so that it will reach my heart and not my brain. When I listen to what people say, I grasp it intellectually and not with my heart.

Jung said it was as if he told a man that he was ’not thinking clearly,’ or something similar, and the man then goes home and looks up a medical diagram of the head and wonders where the proboscis is on his brain which prevents him from thinking clearly.

I said that Mrs. Baumann was only a cold intellectual.

He rather caught me up on that, and said, "Mrs. Baumann understands analysis better than anyone in an intellectual way."

I felt snubbed as I had rather tried to belittle Mrs. Baumann.

It is an intellectual conclusion that I ought to have a pure mind so as to hear the feeling

part too.

That is (the feeling) that I don’t get correctly, for I have been badly poisoned in my hearing by my father’s bad language, so I don’t get the feeling side of things through my ears.

My intellect is not a great or reliable function, but it is not so prejudiced, while my hearing is badly prejudiced.

He repeated that I do not get the feeling aspect of things, I take in things intellectually.

On the contrary, I thought, I took them in with feeling.

He said that an idiot, who has no intellect, can be frightfully intellectual and can miss the feeling values just as much!

A person can be prejudiced by an intellectual way of understanding. I take things in intellectually, for when a thing is black then it is black and that is that.

For instance, I say, "That must be difficult if Dr. Jung thinks so hard over it and how to explain it clearly to me."

Someone who hears would say that I must be dull if I don’t understand the effort Dr. Jung is malting to get me to understand what he is driving at.

He is putting into it great effort and kindness to help me, and if I don’t get that with my feeling, then I have a ’feeling dullness.’

I must Hear the feeling behind the words and get the rhythm of it, the intensity of it.

Unfortunately, all that has been poisoned in me by Pa. If one is kind to me, I don’t get the particular quality of feeling, or on the tympanum of the ear, so I don’t hear properly anymore.

It does not have to be personal stuff one gets feeling with, but can be what Jung, or other people, say on political events etc., which are interesting, apart from the personal.

For instance, a person can give you a modest bunch of flowers, and they have personal value, and another can give you diamonds, but they have no value as there is no personal relationship there.

Jung said that he could well understand that I could get the beauty and feelings in paintings, as that comes through the eyes and not through the ears.

I asked Jung not to leave me hanging on the jibet [sic], so he said he would see me Friday at twelve.

He was most sympathetic as I left and said, "If you hear the right way you will hear the unconscious and what it is trying to tell you."

Before I talked with him about the foregoing, I asked him what he meant when he said that Hindenburg was the symbol of the ’Old Wise Man’ to the German people, without the wisdom.

He said then that Hindenburg was a very simple soul and that once out of military affairs he did what he was told by the politicians.

There is a story that a man went to see him and waited for hours; finally, he took his lunch out of a paper and ate it, leaving the paper lying on the table just as Hindenburg entered.

Hindenburg took the paper and signed it!!

Later his secretary said to this man, "You must never leave a paper lying around, for he signs all the papers he sees."

Another time Hitler, Gobbels and Goring went to a restaurant and met Hindenburg, and he signed the menu!

I asked Jung how it was that Hitler had such power over the German people.

He said it was because he spoke to the Unconscious - for instance he would say, "We need an army," ... "We are being oppressed by foreign powers ... " etc. and in their hearts was the answering cry: "He is right, we are oppressed - we do need an army" etc.

I suggested that Hitler had been cruel - murdering and decapitating women etc.

Once they told him he must not leave the League of Nations.

He shut himself up for three days in his room, and at the end came out pale and shaken, and said: "We shall leave the League of Nations." Jung said he doubted whether Hitler was homosexual, but that friends of his who knew Hitler said that he was - or at least they strongly suspected he was. Katy Cabot, Jung My Mother and I, Page 94-97

1. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?crid=LUYNZN3I6A9N&dchild=1&keywords=jung+my+mother+and+i&qid=1624104335&sp

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1.1.56 In which underworld am I? It is dark and black as death! Everything deceives. (2021-06-25 08:14)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]The Black Books

26 Nov. 1913

In which underworld am I? It is dark and black as death! Everything deceives.

"Don’t let yourself be distracted from what you have to do," the voice says.

What is it I shall do? Tell you more about my inner matters? Shall I overcome the daimon of my interior? Is it the hundred-headed dragon?

I have to bid silence to all these voices that want to hinder me, that want to block the way with painful mockery.

Despite the tiresome toil of doubt the mountain shall be climbed, despite the conviction, near conviction, of the worthlessness of the undertaking, faith shall triumph-without the quietest, the supremely quiet proof of the correctness and the value of my action.

My pen bristles-regardless. Oh what impotence of the intellect! Life pushes me beyond criticism.

You, my soul, you alone know that it is not hypocritical self-admiration, not hubris, that drives me forth to talk to you about me.

You want it-I cannot resist you. .

Hence I set about speaking again to you about things of which I have spoken before, about my dreams. (Shut up, disgust!)

Half a year or so before I had that dream about the white bird I dreamed the following:

I was in a southern town, on a rising street with narrow half-landings. It was twelve o'clock midday-bright sunshine.

An old Austrian customs guard or someone similar passes by me, lost in thought. Someone says: That is one who cannot die.

He died already 30-40 years ago, but has not yet managed to decompose.

I was very surprised. Here a striking figure came, a knight of powerful build, clad in yellowish armor.

He looks solid and inscrutable and nothing impresses him. On his back he carried a red Maltese cross.

He has continued to exist from the 12th century and daily between 12 and r o'clock midday he takes the same route.

No one marvels at these two apparitions, but I was extremely surprised. I hold back my interpretive skills.

As regards the old Austrian, Freud occurred to me; as regards the knight, I myself.Inside, a voice calls:

"It is all empty and disgusting". I must bear it. After that I had this dream around l V2 years ago:

I am lying on a bed with my wife in a chamber with an open ceiling (similar to the roofless houses of Pompeii.)

All at once my wife startles and climbs the wall rapidly and disappears upward.

She wears a long white dress with mystical figures, such as witches or heretics, who are burnt at the stake.

At that moment I was woken in reality by a strong noise from the window shutter, as if pebbles are thrown against it. In the room something strange trips on the floor, something like a larger bird. I rush to make light.

Outside the moon shines bright, everything is still. Inside nothing. I look at my watch: 3 o'clock.

The next morning at 7am a telegram that Hedwig Sturzenegger has died suddenly and unexpectedly.

Retrospective investigations revealed that she had died at 3 o'clock at night. Why is that? I have to be patient.

My God, how difficult! But you want me to go, even when I am blind.

On 3rd Aug. 1913 on my journey to England, I had a dream:

I am sitting opposite to an elderly lady and admire how quickly she has grasped the analysis; suddenly there appears a little child's hand, it turns my head around and I see the little blond girl with ineffable delight, she kisses me and I wake up with tears of emotion.

This dream provided me with great assurance for the time in London (congress).Three weeks ago I had a long dream:

Middle Ages: I am together with peasants who want to plunder a monastery. At night-fall the monastery ought to be captured.

We hide ourselves in the shadow of the wall. But the leader, a bad fellow, gets frightened and retreats with his gang. I stay.

fragmentary intermezzo:

My mother-in-law has brought home with her an interesting book from Munich entitled: The Spread of Buddhism in England.

There it is shown that Buddhist monasteries spread all over England in a dangerous way.

It comes with depictions of monasteries in medieval form, circumvallated twice, with big cannons.

The book contains texts translated from the Sanskrit. Uncle and Aunt Bendel (the biggest philistines!) have read it.

She has not understood an expression, "masturbationis causa," uncle explains it to her. I am very interested in the book.

The monastery was destroyed a long time ago. Grass grows on the ruins. I am sitting at a derelict well in a courtyard.

From the well grows a tripartite tree, with a delightful green shade.

I look down and remember the monks, and it seems to me as if they had sat on this place the same way. In the depths of the well I can see delicate wire meshes, each of them representing an underground floor, where the monks used to walk.

On the uppermost mesh lie small, pea-sized red pellets. These are falling into the depths and get caught in certain meshes.

This way the upper meditating monk can indicate to the observers below what [29/30 J thoughts he has.

The monastery is in existence again, I am in the past. A mighty corridor.

I see lay brothers, strong men in different costumes (furs, white pleated clothes, mediaeval to ancient).

Then I am in the refectory, a hall as big as a church with 3 mighty arched windows, renaissance style, gray marble columns, everything is mighty and beautiful and wide. A long laid table below the windows.

The abbot sits in the middle, lost in thoughts, disheveled hair (ideas: a lunatic, Dionysus) .

Not far away from him sits someone with a female face. Colorful groups of young men with beautiful, spiritual eyes.

I leave and suddenly an old college friend is standing in front of me (an unstable, insignificant person, a chatterer),

I ask him: "Do you still remember how we were together in the monastery of Eschenbach 90 years ago?

Was this a men's or women's cloister?" He says with a distinctive smile: "Of course a women's cloister."

I thought after waking: a men's cloister. Ever since then many new thoughts about new forms of society. The Black Books, Vol. II, Page 163

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?dchild=1&keywords=jung+black&qid=1613222964&sr=8-1

1.1.57 Victor White's Dream of January 22nd(?) 1945 related to Dr. Jung (2021-06-26 03:43)

[1]Jung-White Letters

Dream of January 22nd(?) 1945.

PART 1. A group of elderly and ill-looking Dominicans are sitting on my right: it seems to be at Hawkesyard.

One of them says that he is eight times worse in health than anybody else!

PART 2. I am in the bathroom.

A very rubicund and robust young Irish or Irish-American priest comes in: his name is "Father Bendit".

He says he has just been analysed by C.G. Jung: it was very good as far as it went, but he is now going off to look for another analyst.

I am surprised that he can think he can find a better analyst than Jung himself, that an Irish priest is so unsuspicious of psychologists, and that so very healthy and matter-of-fact a man can possibly need analysis.

PART 3. I am in Jung's garden at Zurich.

The war is over. Jung is sitting in a deck chair, wearing (I think) a panama hat, and looking very peaceful and benign.

He beckons me to him and tells me he wants to give me a medal for all that I have done to spread and develop his work during the war when he could not get out of Switzerland.

He says there are very few who have really understood him correctly and seen the wider implications of his work as well.

He reaches to the ground where there is a small oval box; inside the box are about six or seven oval plaques fitting the box closely like hosts in an altar-bread box.

I know that these are for the "few"; I do not know who the others are, except that Toni Sussman is NOT one and that I must tell her about it when I get back to London! Jung takes one of the plaques and presses it warmly in my hand.

It is mostly of some white substance, but the border is somehow inlaid with a green and yellow pattern; in the centre are three nude female figures: one full face in the middle and the others flanking her and facing left and right (outwards). I wake glowing with pleasure and gratitude, and a feeling of assurance.

Notes.

PART I. Elderly, frustrated and hypochondriac priests are regular shadow figures of mine!

Hawkesyard is the place where I received the earlier part of my Dominican training, and doubtless developed many of the "complications"
from which analysis from J. Layard, Toni Sussman - and a good deal of subsequent attempts at

self-analysis - have (I hope) pretty thoroughly delivered me.

I cannot imagine why this particular (but unknown)
Dominican was so emphatic that he was EIGHT times worse than anybody else!

But he is evidently a caricature of self-pity at other people's expense.

PART 2. Bathrooms seem to be usually places of psychological cleansing in my dreams.

I incline to envy the generality of Irish priests for the fact that Catholicism is in their blood and so seldom presents problems or complications arising from heredity or upbringing (I am myself a convert, and have in the past had many such), but I incline also to resent and despise them for the same fact, and also for what seems to me their frequent complacence and narrowness.

I know nobody called "Father Bendit", but I know the book of DR. Bendit on "Paranormal Cognition".

I disagree with his plea for a fifth "Psi-Function" in addition to Jung's Four (I don't think he understands what Jung means by a Function), and I think he is very mistaken in thinking that alleged psi-phenomena upset the principles of therapy (it seems to me that what is important therapeutically is not so much where the material comes from, but what the unconscious does with it - though psi-dreams do seem often to prove to be particularly important ones.)

But I do think that psiphenomena raise important theoretical questions.

They seem to me to give empirical ground for asking whether we can limit the "unconscious" to the "personal unconscious" and the "collective unconscious" if we are to understand the latter only as the product of "inherited brain-structure".

postulate either a re-definition of Jung's "Collective Unconscious" as an absolute "Grenzbegriff" with no causal limitations whatever, or the addition of an "Absolute" unconscious to the "Personal" of Freud and the "Collective" of Jung.

If this be admitted, the synthesis of empirical psychology with theology and metaphysics will be enormously facilitated: indeed we shall be compelled to recognize extra-personal and even extra-temporal agency in the production of dreams, etc. in the manner of (for instance) Aristotle, St. Thomas and (for matter of that) the Bible.

Perhaps it may also help to obviate some of the "inflation" complications which are liable to arise in analysis.

PART 3. The War was not in fact over at the time of the dream; but it probably refers to the solution (which the dream helped me to reach) of a problem which was engaging me at the time.

I suppose the oval box and medal, with the three Graces (?) is an Anima symbol which Jung gives me.

Since his last letter to me, his words in the dream seem to have elements of "psi" them-

selves! The problem that was engaging me was in fact concerned with Toni Sussmann. Victor White, Jung-White Letters, Page 13-15

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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1.1.58 Emma Jung: The premise from which l start is that in the animus we are dealing with a masculine principle. (2021-06-26 04:55)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Animus and Anima by Emma Jung

Conscious and Outward Manifestations of the Animus

The premise from which l start is that in the animus we are dealing with a masculine

principle.

But how is this masculine line principle to be characterized?

Goethe makes Faust, who is occupied with the translation of the Gospel of John, ask himself if the passage, "In the beginning was the Word," would not read better if it where, "In the beginning was power," or ”meaning," and finally he has him write, "In the beginning was the Deed."

With these four expressions, which are meant to produce the Greek logos, the quintessence of the masculine principle does indeed seem to be expressed.

At the same time we find in them a progressive sequence, each stage having it representative in life as well as in the development of the Animus.

Power corresponds very well to the first stage, the deed follows, then the work, and finally, as the last stage, meaning.

One might better say instead of power, directed power; that is will, because mere power is not yet human, nor is it spiritual.

This four-sidedness characterizing the logos principle presupposes, as we sec, an element of consciousness, because without consciousness neither will, word, deed, nor meaning is conceivable.

Just as there are men of outstanding physical power, men of deeds, men of words, and men of wisdom, so, too, does the animus image differ in accordance with the woman’s particular stage of development of development or her natura] gifts,

This image may be transferred to a real man who comes by the animus role because of his resemblance to it; alternatively, it may appear As a dream or phantasy figure; but since it represents a living psychic reality, it lends a definite coloration from within the woman herself to all that she does.

For the primitive woman, or the young woman or the primitive in every woman, a man distinguished by physical prowess becomes an animus figure.

Typical examples arc the heroes of legend, or present day sports celebrities, cowboys, bull fighters, aviators, and so on.

For more exacting women, the animus figure is a man who accomplishes deeds in the sense that he directs his power towards something of great significance.

The transitions here are usually not sharp because power and deed mutually condition the mother.

A man who rules over the “word” or over meaning represents and essentially intellectual tendency because word and meaning correspond par excellence to mental capacities.

Such a man exemplifies the animus in the narrower sense, understood as being a spiri-

tual guide and as representing the intellectual gifts of the woman.

It is at this stage, too, for the most part that the animus become, problematical , hence we shall have to dwell on it longest. Emma Jung, Animus and Anima, Page 2-4

We are astonished to discover, on closer inspection, how often the thought comes to us that things must happen in a certain way, or that a person who interests us is doing this or that, or has done it, or will do it.

We do not pause to compare these intuitions with reality.

We are already convinced of their truth, or at least are inclined to assume that the mere idea is true and that it corresponds to reality.

Other phantasy structures also are readily taken as real and can at times even appear in concrete form.

One of the animus activities most difficult to see through lies in this field, namely, the building up of a wish-image of oneself.

The animus is expert at sketching in and making plausible a picture that represents us as we would like to be seen, for example, as the "ideal lover," the "appealing, helpless child," the "selfless handmaiden," the "extraordinarily original person," the "one who is really born to something better," and so on.

This activity naturally lends the animus power over us until we voluntarily, or perforce, make up our minds to sacrifice the highly colored picture and see ourselves as we really are.

Very frequently, feminine activity also expresses itself in what is largely a retrospectively oriented pondering over what we ought to have done differently in life, and how we ought to have done it; or, as if under compulsion, we make up strings of causal connections.

We like to call this thinking; though, on the contrary, it is a form of mental activity that is strangely pointless and unproductive, a form that really leads only to self torture.

Here, too, there is again a characteristic failure to discriminate between what is real and what has been thought or imagined. Emma Jung, Animus and Anima, Page 18

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Animus-Anima-Emma-Jung/dp/0882143018/ref=sr_1_1?crid=1ZQLRVTGT973E&dchild=1&keywords=emma+jung+animus+and+anima&qid=1624129078&sprefix=

1.1.59 when something becomes automatic in the psyche an antecedent feeling-tone must be postulated. (2021-06-27 04:30)

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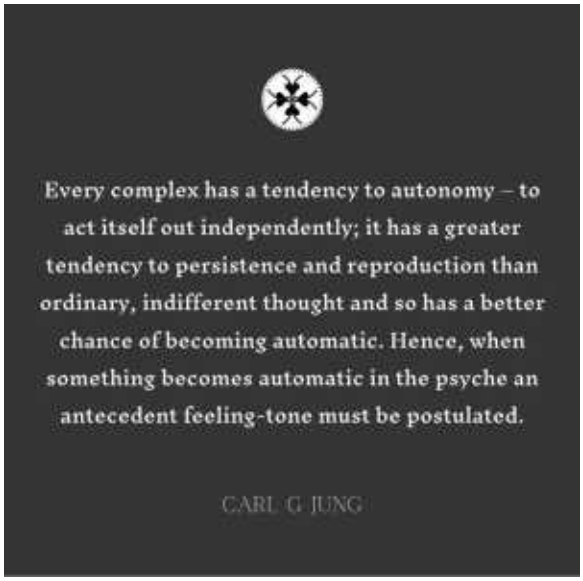
Every complex has a tendency to autonomy – to act itself out independently; it has a greater tendency to persistence and reproduction than ordinary, indifferent thought and so has a better chance of becoming automatic. Hence, when something becomes automatic in the psyche an antecedent feeling-tone must be postulated.
CARL G JUNG

[1]Psychogenesis of Mental Disease

The strong feeling-tone, then, creates a path, which amounts to saying what we have already said about complexes.

Every complex has a tendency to autonomy—to act itself out independently; it has a greater tendency to persistence and reproduction
than ordinary, indifferent thought and so has a better chance of becoming automatic.

Hence, when something becomes automatic in the psyche an antecedent feeling-tone must be postulated.

The clearest example of this is hysteria, where all the stereotypies, such as attacks of cramp, trance-states, complaints, and symptoms, can be traced back to the underlying affects.

In the normal association experiment we usually find perseveration where the complex is located. Carl Jung, CW 3, Para 183

1. https://smile.amazon.com/Psychogenesis-Mental-Disease-Collected-Bollingen/dp/0691018596/ref=sr_1_1?crid=E5P7JWDWMXMQ&dchild=1&keywords=collected+works+of+carl+j

1.1.60 Toni Wolff, Structural Forms of the Feminine Psyche - Quotations (2021-06-27 07:01)

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[1]Four Eternal Women: Toni Wolff Revisited - A Study in Opposites by Mary Dian Molton

Toni Wolff, Structural Forms of the Feminine Psyche

They might be referred to as the psychic forms of the mother and spouse, the hetaira (companion, friend), the Amazon and the medial woman. Toni Wolff, Structural Forms of the Feminine Psyche, Page 4

The Hetaira or companion is instinctively related to the personal psychology of the male, and also to that of her children if she is married.

The individual interests, inclinations and, possibly, also the problems of the male are within her conscious field of vision and are stimulated and promoted by her.

She will convey to him the sense of a personal value quite apart from collective values, for her own development demands of her to experience and realize an individual relationship in all its nuances and depths. Toni Wolff, Structural Forms of the Feminine Psyche, Page 4

Schure's "femmes inspiratrices", belong mainly to this structural form, but they are exceptions just as the creative man is. Blüher's Calypso type which can be found much more frequently is a fairly close equivalent, but does not sufficiently account for the psychological

problems involved. The function of the Hetaira is to awaken the individual psychic life in the male and to lead him through and beyond his male responsibilities towards the formation of a total personality. Usually this development becomes the task of the second half of life, i. e. after the social position has been successfully established. Toni Wolff, Structural Forms of the Feminine Psyche, Page 4

The Hetaira thus affects the shadow side of the male and the subjective side of his Anima — a problem which is not without its danger. Consequently she ought to be, and at best is indeed, conscious of .the laws of relationship. Her instinctive interest is directed towards the individual contents of a relationship in herself as well as in the man. For the man, a relationship in all its potentialities and nuances is usually less conscious and less important, for it distracts him from his tasks. For the Hetaira it is decisive. Everything else — social security, position, etc. — is unimportant. In this lies both the significance and the danger of the Hetaira. If she overlooks the Persona side of the man (or of her children) or adapts herself too blindly to it, she is bound to idolize the - personal element, to incite it excessively and may bring the man to a point where he himself loses his clear vision of outer reality: he may for instance give up his profession to become a “creative artist”; he may divorce, feeling that the Hetaira understands him better than his wife, etc. Toni Wolff, Structural Forms of the Feminine Psyche, Page 6

She insists on an illusion or some nonsense and thus becomes a temptress; she is Circe instead of Calypso. There is great confusion nowadays as a result of the wide-spread abolition of the sexual taboo. It is the order of the day to have «relationships» — seen from the part of the woman they may either be due to erotic misunderstandings or to professional necessities. For the many sexuality is the self-evident manifestation of a relationship. For the woman, and in particular for the Hetaira, it is under certain circumstances its result or, according to the individual law of relationship, it should even be kept out of it altogether. In any case it is only appropriate when the relationship as such has been sufficiently developed. Instead of beginning with sexuality, as is frequently done, it may be the eventual result, once a relationship has reached a certain depth and psychic consolidation and may thus represent a psychic equivalent to the security offered in marriage. But since the security afforded by marriage or a profession is of vital necessity to a woman, this need may creep unconsciously into the Hetaira relationship and disturb its intrinsic course. One can therefore say that, paradoxically, the ideal Hetaira is that woman who in marriage represents the “containing”, i. e. she who needs personal relationship beyond marriage. Given this, she will be able to realize the relationship, and with it her married life, more consciously and without any secret motives. On the other hand a married-woman who is unaware of her Hetaira nature, or has repressed it, , is bound to make secret lovers out of her sons and girl friends out of her daughters, binding them exactly as does the mother who is unconscious of her mother nature. Everything in life must be learned, also human relationship, and it is therefore only natural that the Hetaira cannot begin with it on the most differentiated level. But once, she has learned it, she will carefully observe the laws of individual relationship, she will notice what belongs to it and what not, and she will if necessary know when a relationship has become fulfilled and complete. Toni Wolff, Structural Forms of the Feminine Psyche, Page 5-6

1. https://smile.amazon.com/gp/product/1926715314?pf_rd_r=MZ2EKVH3GHWDYG8HSPST&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=4c6f713d-efa5-408d-aeeb-743f12e

1.1.61 Toni Wolff: A Chronology (2021-06-28 03:28)

[paypal _donation _button border="5"]

[1]Four Eternal Women: Toni Wolff Revisited - A Study in Opposites by Mary Dian Molton

Toni Wolff: A Chronology

This section is intended to provide a touchstone, drawing forth significant points in the life history of the author of “Structural Forms Of The Feminine Psyche.”

The time line forms a context for our homage to a great life and a splendid, disciplined mind.

A formal biography of Toni Wolff does not exist as we go to print, and information about her is sparse.

Gerhard Wehr wrote:

Jung made it extremely difficult for his biographers to shed any light on this intimate relationship.

He destroyed his letters to Toni, which were returned to him after her death in 1953, together with those she had written to him.

Similarly, according to our research, Toni's sister, Susanne said that Toni gave her diary to her other sister, Erna, who probably destroyed.

This chronology is based on documented facts, and first-hand impressions of those who knew Toni in a variety of contexts, including:

her sister Susanne Trüb, C.G. Jung Letters, and her colleagues, friends, analysands and students.

We also found secondary sources, including entries about her life in biographies of Jung, and assorted statements in other writings.

Included are notes from Gerhard Adler, Deirdre Bair, Irene Champernowne, Barbara Hannah, Ronald Hayman, Helena Henderson, Joseph Henderson, Sonu Shamdasani, Laurens van der Post, Gerhard Wehr, and Joseph Wheelwright.

Assistance included that of librarians at the Countway Library at Harvard Medical School in Boston, Barbara Scheietzler at the C.G. Jung library in Küsnacht for eulogies made at Toni's funeral, from translations provided by Tomas Willard, and other translations by Gary Hartman.

Considerably more information is given in the HETAIRA profile, along with contrasting data from the lives of other important HETAIRA women, such as Simone de Beauvoir and Lou Andreas-Salomé.

1888 On September 18 Toni is born, a native of Bern, Switzerland, first child of Anna Elisabeth Wolff (formerly Stutz), and Konrad Arnold

Wolff.

1890 Sister Erna Wolff, (later Naeff) is born.

1892 Toni's only other sibling, Susanne Wolff (later Trüb) is born.

Toni and her sisters enjoy the privileges as children of the first families of Zürich.

She enters finishing school in French Switzerland, and later attends extended classes in England for six months, learning the language as well as history and culture.

Toni attends the University of Zürich as a non-matriculated student of philosophy and poetry.

Toni has a relationship with Hans Trüb, who later married her sister, Susanne.

1909 Toni's father dies of a heart attack, at about 63-64 years old.

She is 21 years old. She suffers a deep depression.

1910 Toni's mother brings her (age 22) to Dr. C.G. Jung (age 35) for analysis.

1911 Jung writes to Freud on August 29, (Of those who will come with us to Weimar) "a new discovery of mine, Fr. Antonia (sic) Wolff,

a remarkable intellect with an excellent feeling for religion and philosophy…"

Toni attends the Third Psychoanalytical Congress at Weimar Sept 21-22. She is one of the 46 people (of 55 attending) who posed for the official photograph.

Following termination of her analysis, her depression re-occurs.

She became an active member of the group of students surrounding Jung, and was in consistent contact with him.

1912 Toni is age 24 when Jung's conflict with Freud is rendered visible to all, with his publication of Wandlungen und Symbole der Libido,

(later published in English as Psychology of the Unconscious in 1916). Toni is a member of a committee that meets with Jung on a regular basis, whose purpose was investigation and discussing Psyhchological types.

This committee included Emilio Medner, Adolf Keller and some theologians who focused on terminology for three types.

Toni was also instrumental in introducing the functions of sensation and (along with Moltzer's earlier contribution) on intuition.

1913 On December 12, Toni (age 25) accompanies Carl Jung in his 'descent into the unconscious, also called his nekyia, serving as his

analyst in the process, which she had undergone earlier herself with his guidance.

1915 By this time, Jung and Toni are known to have an intimate physical relationship, the duration of which is not known.

She remained beside him, as peer and collaborator, until her death, some thirty-eight years later.

1916 Toni Wolff is elected first president of an informal organization called The Psychological Club, consisting of Jung's current and

former analysands and students.

She served in this capacity for seventeen years.

This group became very strong and lasted nearly 40 years.

It was a solid intellectual as well as social community for the growing number of Jung's

students and professional associates.

1921 Toni is 32 years old, Jung is 46.

Jung publishes his book, Psychological Types, which begins with documentation of the historic work of his predecessors in the field of psychological typologies.

This history formed a basis from which his own new dynamic model grew and flowered, along with the cooperative efforts made by a joint committee of peers, of which Toni is a lively contributing member.

1922 Toni is a frequent lecturer at The Psychology Club in Zürich.

1923 Jung's mother dies. Construction begins on the first tower of Jung's retreat at Bollingen, where Toni visits and works many hours.

1929 Toni spends a month visiting England at the home of Barbara Hannah's family.

Jung acknowledges Toni as his capable assistant, to whom he refers patients for analysis.

Often, patients see both Jung and Toni for sessions.

1933 Jung calls a particular encounter, "One of the most curious events of my life"5 Jung and Toni experience a mutual vision that both

fully believed actually happened during a trip to Ravenna.

The mosaic in the church in Ravenna, which Toni and Jung 'saw' was of Christ holding out his hand to Peter, who was sinking beneath the waves.

The original mosaic was a gift from Empress Galla Placidia (d. 410, A.D.) in gratitude for her rescue from the storms in her ocean crossing. Only later, when Jung asked a colleague visiting in Ravenna to bring back a picture postcard of this mosaic, was it discovered that the mosaics, which he described, were actually destroyed by fire many years prior to their visit.

Toni takes notes on Jung's first informal lecture at the Eranos Conference, 'A Study in the Process of Individuation.'

1934 Toni, who is 45 years old, presented her first reading of her original monograph, "The Individuation Process In Women" at The

Psychology Club, Zürich.

1935 Toni compiles a comprehensive testimonial volume entitled "The Cultural Significance of Complex Psychology," for Jung's 60th

birthday celebration.

Toni acts as Jung's hostess during his Tavistock Lectures in London, arranging his time

for social visits from friends and students.

1946 On May 10, Toni delivers her paper, “Christianity Within,” in London to the Guild of Pastoral Psychology.

1948 Toni presents her work, “Structural Forms of the Feminine Psyche” in a reading at The C.G. Jung Institute, Zürich, the year of its

founding.

1951 Wolff’s work, “Structural Forms of the Feminine Psyche,” first appears in public print in DER PSYCHOLOGIE, Bern.

1953 Toni Wolff dies of a heart attack on March 21, the Vernal Equinox.

Her funeral is held at The Church of St. Peter, Zürich. Many of her analysands and colleagues speak during the service. Jung is ill and does not attend. Note:

Jung wrote concerning this event in a letter to James Kirsch on May 28,1953, when he was 82:

On the day of her death, even before I had received the news, I suffered a relapse and had a bad attack of tachycardia.

This has now subsided. But it has left an arrhythmia, which hampers my physical capacities very much.

1956 “Structural Forms of the Feminine Psyche” is privately printed for the student association in Zürich.

1958 March 18, Jung writes to Dr. Daniel Brody (Proprietor of Rheim-Verlag, Zürich), whose publications later included all of Toni Wolff’s written material:

I feel the need to recommend the collected papers of Toni Wolff to your attention.

As president of the Psychological Club in Zürich for many years, she had a unique opportunity to get to know the ambience of analytical psychology from all sides as well as hosting its representatives from practically all the nations of Europe and all the Anglo-Saxon countries.

1958 June 18, in a letter written to Carol Jeffrey by Jung, age 83:

It is unfortunately true that when you are wife and mother you can hardly be Hetaira too, just as it is the secret suffering of the Hetaira that she is not a Mother.

There are women who are not meant to bear physical children, but they give rebirth to a man in a spiritual sense, which is a highly important function.

1959 Included in Jung’s Collected Works (Vol. 10, pp. 887) is his Introduction to Toni Wolff’s “Studies in Jungian Psychology”:

In writing this introduction I am discharging a debt of thanks; the author of the essays, printed in this volume, was my friend and collaborator of more than forty years, until her untimely death in 1953 at the age of sixty-five.

She took an active part in all phases of the development of analytical psychology, and to her we owe the expression ‘Complex Psychology’ as a designation of this field of research.

At Toni Wolff’s death, Jung showed Joseph Henderson the Toni Wolff stone carving in his garden, which he had made and inscribed:

Toni Wolff

Lotus

Nun

Mysterious Mary Dian Molton, Four Eternal Women: Toni Wolff Revisited, Pages4-8

1. https://smile.amazon.com/gp/product/1926715314?pf_rd_r=ARBWWPP1SEHMJ4M3SWPF&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=26b5dda7-6081-4b6a-9eb9-0318aff

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1.1.62 Since there is no nag that cannot be ridden to death (2021-06-28 04:03)

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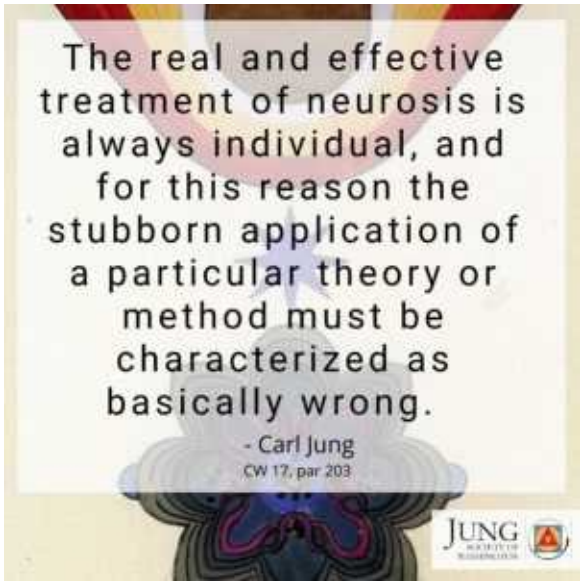
The real and effective treatment of neurosis is always individual, and for this reason the stubborn application of a particular theory or method must be characterized as basically wrong.
- Carl Jung
CW 17, par 203
JUNG

[1]The Development of Personality

Since there is no nag that cannot be ridden to death, all theories of neurosis and methods of treatment are a dubious affair.

So I always find it cheering when businesslike physicians and fashionable consultants aver that they treat patients along the lines of "Adler," or of "Kunkel," or of "Freud," or even of "Jung."

There simply is not and cannot be any such treatment, and even if there could be, one would be on the surest road to failure.

When I treat Mr. X, I have of necessity to use method X, just as with Mrs. Z I have to use method Z.

This means that the method of treatment is determined primarily by the nature of the case.

All our psychological experiences, all points of view whatsoever, no matter from what theory they derive, may be of use on the right occasion.

A doctrinal system like that of Freud or Adler consists on the one hand of technical rules, and on the other of the pet emotive ideas of its author.

Still under the spell of the old pathology, which unconsciously regarded diseases as distinct "entia" in the Paracelsian sense,8* each of them thought it possible to describe a neurosis as if it presented a specific and clearly defined clinical picture.

In the same way doctors still hoped to capture the essence of the neurosis with doctrinaire classifications and to express it in simple formulae.

Such an endeavour was rewarding up to a point, but it only thrust all the unessential features of the neurosis to the forefront, and thus covered up the one aspect that is essential, namely the fact that this illness is always an intensely individual phenomenon.

The real and effective treatment of neurosis is always individual, and for this reason the stubborn application of a particular theory or method must be characterized as basically wrong.

If it has become evident anywhere that there are not so much illnesses as ill people, this is manifestly the case in neurosis.

Here we meet with the most individual clinical pictures it is possible to imagine, and not only that, but we frequently find in the
neuroses contents or components of personality which are far more characteristic of the patient as an individual than the somewhat colourless figure he is all too likely to cut in civilian life.

Because the neuroses are so extraordinarily individualistic, their theoretical formulation is an impossibly difficult task, as it can only refer to the collective features, i.e., those common to many individuals.

But that is precisely the least important thing about the illness, or rather, it is totally irrelevant.

Apart from this difficulty there is something else to be considered, the fact, namely, that nearly every psychological principle, every truth relating to the psyche, must, if it is to be made absolutely true, immediately be reversed.

Thus one is neurotic because one has repressions or because one does not have repressions; because one's head is full of infantile sex fantasies or because one has no fantasies; because one is childishly unadapted to one's environment or because one is adapted too exclusively to the environment; because one does or because one does not live by the pleasure principle; because one is too unconscious or because one is too conscious; because one is selfish or because one exists too little as a self; and so on.

These antinomies, which can be multiplied at will, show how difficult and thankless is the task of theory-building in psychology. Carl Jung, CW 17, Para 203

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Development/dp/0691018383/ref=sr_1_1?crid=2OOOKBB3AB1YS&dchild=1&keywords=jung+vol+17&qid=1613120893&sprefix=j

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1.1.63 Inside Jung's Red Book: Six Questions for Sonu Shamdasani (2021-06-29 03:15)

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[1]Carl Jung Depth Psychology Facebook Group

[2]*Inside Jung's Red Book: Six Questions for Sonu Shamdasani*

By Scott Horton on October 19, 2009

The long-awaited publication of C.G. Jung's Red Book is causing ripples in the world of psychology. Notwithstanding its enormous folio size and its hefty price tag, the book is already in its third printing. I put six questions to leading Jung scholar Sonu Shamdasani, Philemon Professor of Jung History at the Wellcome Trust Centre for the History of Medicine at University College London, who took the lead in editing the book and translated it from German, together with Mark Kyburz and John Peck.

1. The technical side of this book is fascinating: it is done on folio-sized sheets covered with calligraphy in several different chancery styles, and it is illuminated with captivating images in vivid colors, sometimes using gold-leaf. Did Jung physically execute this book all by himself? What works did he take as models?

Jung did indeed produce the work by himself. In the red leather folio volume, titled Liber Novus ("New Book"), he painstakingly transcribed the manuscript into a calligraphic script, headed with a table of abbreviations, and illustrated it with historiated initials, ornamental borders, and paintings. The paintings initially represent scenes depicted in the text. At a later stage, the paintings become more symbolic, relating to fantasies in his Black Books and representing further elaborations of his private cosmology. The work was clearly modelled after illuminated manuscripts from the Middle Ages, which I presume he would have been familiar with since his student days in Basel, though it is not clear if there was any particular work which he took as a model. The strongest resemblance is to the illuminated works of William Blake, which Jung was familiar with, though it is not clear when he first encountered them.

1. The scripts used seem to follow manuscripts from the fifteenth and sixteenth centuries—

the Age of Faith is coming to an end, and the Renaissance is unfolding—and with it, the crisis of scientific method. Is that coincidental, or does it tell us something about Jung's purpose in the book?

I don't think that this is accidental. Towards the end of the second of three parts of the work, entitled Liber Secundus, Jung wrote: "I must catch up with a piece of the Middle Ages—within myself. We have only finished the Middle Ages of—others. I must begin early, in that period when the hermits died out." The psychological history of humanity, as Jung saw it, lived on in the soul. In his view, the secular conflict that broke out at the beginning of sixteenth century had consequences that the Western was still grappling with, and had led to a separation of natural science and religion, which he saw his psychology as attempting to resolve. Consequently, after working on Liber Novus, Jung spent the remaining decades of his life studying the psychology of Western alchemy, arguing that it formed a counterpart to his psychology of the individuation process.

1. Jung frequently writes in the first person. We often discover, however, that the speaker is not Jung but another voice he is channeling. Students of Jung have seen this in other works, like the Seven Sermons, and it has fueled a good deal of criticism of Jung for his departure from accepted scientific method. How do you understand the function of this voice as it appears in the Red Book?

I think the term "channeling" is misleading in this context. What the text presents is a series of fantasies in which dramatic dialogues occur. Jung enters into discussion with the figures that emerge, and then attempts to draw lessons from their exchange. He viewed these characters as different aspects of his personality. The text describes his attempt to recognise and come to terms with these aspects through differentiating the voices, and eventually to integrate them.

Initially, this exercise was an attempt to study what in 1912 he had described as fantasy or undirected thinking, in contrast to directed thinking. At this time in psychology, self-experimentation was widespread, and introspection was one of the most common methods, though coming under increasing contestation. So in this regard, there was no major departure from the self-investigative procedures prevalent in psychology. At the same time, Jung certainly didn't envisage the resulting work to be scientific: I think it could best be described as a work of psychology cast in a literary and prophetic form.

1. As you have noted, the publication of the Red Book will show the world a new side of Jung's personality, and one that he apparently intended to show publicly, although his family resisted this decision. What indicators do you have for the claim that Jung expected the Red Book to be published? Why was his family reluctant?

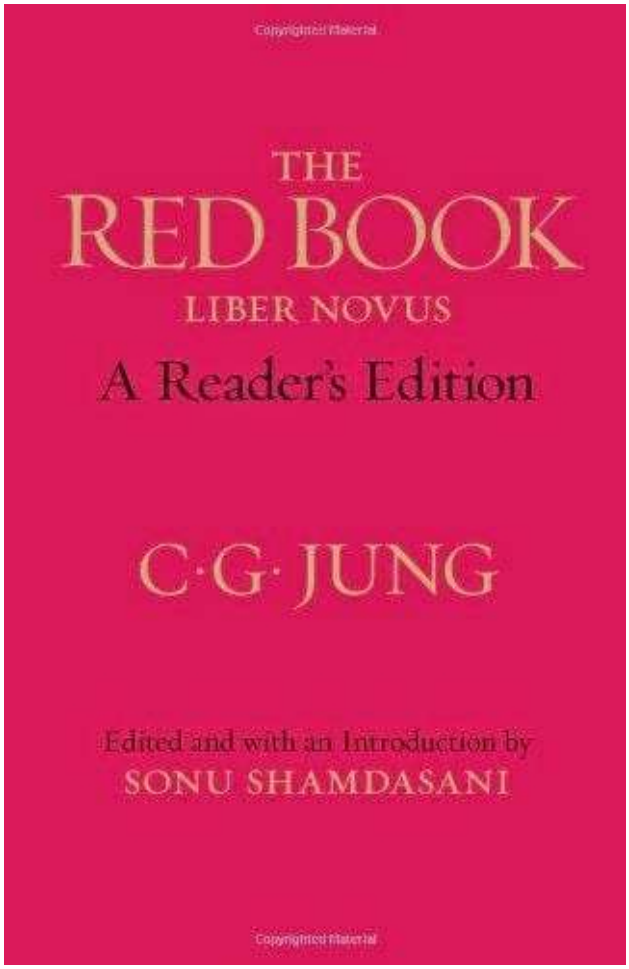
To begin with, one must clearly differentiate Jung's Black Books, in which he initially wrote his fantasies together with reflections on his mental states, from Liber Novus. The former were records of a self-experiment, while the latter drew in part on these materials to compose a literary and pictorial work. The address "my friends" appears in the book as a refrain. After composing a handwritten manuscript, Jung had it typed and edited it. One manuscript contains editorial suggestions from a colleague. He then transcribed it into the red leather folio volume, again revising the material once more. In 1924, he had this version transcribed once more. Sometime in the mid-1920s, he went back to the earlier draft, and once more made extensive revisions to it. During this period he had extensive discussions with Cary Baynes and Wolfgang Stockmayer concerning publishing it, and the form it should take. Such editorial activity doesn't make any sense unless Jung was seriously considering publishing it. Although he eventually decided not to publish it during his lifetime, the unfinished epilogue he added to it clearly indicates that he expected it to be read by others. In this, he wrote:

I worked on this book for 16 years. My acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the "Golden Flower," an alchemical treatise. There the contents of this book found their way into actuality and I could no longer continue working on it. To the superficial observer, it will appear like madness. It would also have developed into one, had I not been able to absorb the overpowering force of the original experiences. With the help of alchemy, I could finally arrange them into a whole. I always knew that these experiences contained something precious, and therefore I knew of nothing better than to write them down in a "precious," that is to say costly book and to paint the images that emerged through reliving it all—as well as I could. I knew how frightfully inadequate this undertaking was, but despite much work and many distractions I remained true to it, even if another possibility never …

In his will, the work was left to the keeping of his family, with no stipulations. However, he also made several verbal statements suggesting that it be donated to an archive and made available for study after a certain number of years. Up till the mid-nineties, the family had been engaged in supporting the publication of his Collected Works in German. It was only as that was nearing completion that the question of what to do with his extensive unpublished manuscripts seriously arose. When I began discussing the work with them in 1997, it had not been closely studied or seriously considered by living members of the family.

When it was discussed, it became clear that Jung had given copies of it to close associates, and that it was not a private, intimate diary, but a work conceived for publication, which formed the bedrock of his subsequent Collected Works, whose genesis couldn't be fully grasped without studying it.

1. How do you expect publication of the Red Book to affect Jung's image in the world in the coming years?



I find it easier to foresee the situation, say, in ten years time than in the immediate aftermath of the publication. At that time, the publication will be seen to mark a caesura comparable to the effect of the publication of the Nag Hammadi library on the study of Gnosticism – finally, one is in the position to study the genesis of Jung's work and what took place in him during this critical period, on the basis of primary documents rather than gossip, speculation, and fantasy. It provides a unparalleled window into how Jung fused his fantasies with his scholarship and attempted to form a science of psychology. One can trace the steps from Jung's experimentation with his fantasies and his elaborations and reflections on them, through his attempt to forge general principles and to confirm these principles in his work with his patients, and ultimately, in comparative historical research. Works written on Jung will be categorised in terms of a before and after, and ranked accordingly. Only on this basis can biographies of Jung begin to be written. As to the immediate aftermath, commentators are likely to find their preconceptions confirmed therein.

1. One of the striking images appears on folio 36 at the end of Chapter 6, “The Remains of Earlier Temples.” Jung’s marginal notation says it was painted around Christmas 1915. How does this dramatic image relate to the text, and how do you interpret it in the context of Jungian thought?

This is a portrait of Izdubar. Izdubar was an early name given the figure now known as Gilgamesh, based on a mistranscription. It resembles an illustration of him in Wilhelm Roscher’s Ausführliches Lexikon der griechischen und römischen Mythologie. Jung discussed the Gilgamesh epic in 1912 in Transformations and Symbols of the Libido, using the corrected form. His use of the older form here indicates that the figure is related to, but not identical to the figure in the epic. Jung encounters Izdubar in a fantasy. Jung says that he comes from the West, and tells Izdubar about the setting of the sun, the roundness of the earth, and the emptiness of space. Izdubar wants to know where he gets his knowledge from, and whether there is an immortal land where the sun goes for rebirth. Jung says he comes from a world where this is science. Izdubar is aghast to learn that we can never reach the sun and that he can never attain immortality, and collapses, poisoned by this science. Izdubar wonders if there are two kinds of truth. Jung says that their truth comes from outer things, whilst the truth of Izdubar’s priests comes from inner things. Jung makes a fire with a match and shows him his clock. Izdubar is astonished. However, Jung tells him that Western science has not found a means against death. Izdubar wonders how Jung lives with this poisonous science. Jung says that they have got used to it, and have had to swallow the poison of science. Izdubar asks if they have Gods. Jung says, no, just the words. Izdubar says that they also do not see the Gods. Jung says that science has taken faith from them. Jung says he can’t bare this well, which is why he has gone to the East, to seek the light that they lack. Jung longs for Izdubar’s truth. Izdubar tells him to be careful, as he could be blinded.

In terms of Jung’s thought, this scene stages the encounter between the ancient and the modern, the conflict between the truths of science and the truths of myth and religion, which he hoped to reconcile in the form of his psychology.

1. https://carljungdepthpsychologysite.blog/2021/06/29/inside-jungs-red-book-six-questions-for-sonu-shamdasani/#.Ywj423bMK3A
2. https://harpers.org/2009/10/inside-jungs-_red-book_-six-questions-for-sonu-shamdasani/?fbclid=IwAR289E5cV-v82uWH5o7f69OCCDovqvUFumubqRYKTk8zwmYcEhGowsKs2os

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1.1.64 The Dysfunctional God-Images in a Broken World Interview with Jean Raffa, Ed. D. (2021-06-29 05:27)

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[1]Carl Jung Depth Psychology Facebook Group

The Dysfunctional God-Images in a Broken World

INTERVIEW WITH Jean Raffa, Ed.D.

[2]Dysfunctional God-Images in a Broken World - Jean Raffa Interview

FEBRUARY 2019

INTERVIEWER: Teresa Oster MSW, MS, CJSSF board member

CJJSF: Healing the Sacred Divide: *Making Peace with Ourselves, Each Other and the World*, which took you 18 years to write, is compelling reading, weaving the insights of many — spiritual masters, Jungian analysts, psychologists, and others — with your own. As a warm-up question, might you describe your personal library? How many books? How are they organized? What is on your reading table or night table now?

DR. RAFFA: Oh, my. In our home, we have a designated library/music/reading room with two walls of shelves containing about 1,650 books. At the moment there is another 200 plus on or near my desk for quick access. Most of the other rooms have a shelf or two of books as well. Those in the library are clustered together in genres: classics, children's literature, art, fiction, poetry, dreamwork, philosophy, archetypal symbolism, religion/spirituality, mythology, psychology, and women's issues. Those nearest my writing desk belong to the last five genres.

The books on my night table at the moment are:*The Hidden Spirituality of Men*, by Matthew Fox; *The Physics of Angels, Matthew Fox and Rupert Sheldrake*; *Man and Time: Papers from the Eranos Yearbooks*, Volume 3, edited by Joseph Campbell; *The Wisdom of Sundays*, Oprah Winfrey; *Philosophy: An Illustrated History of Thought*, by Tom Jackson; and *Hilma af Klint: Paintings for the Future*, by Tracey Bashkoff of the Guggenheim Museum. A friend loaned the last one to me last night. It's filled with extraordinary archetypal images.

CJSSF: Would it be accurate to call *Healing the Sacred Divide* a spiritual autobiography and workbook as well as a discourse on the trials and treasures in healing our divided selves, our divided relationships, our divided world?

DR. RAFFA: Yes. That's a perfect summation. I find it almost impossible to separate my thinking and learning from my personal life and my passion for sharing what I'm learning with other psychological and spiritual seekers. I want to become my fullest Self and I love mentoring others who are on the same path.

CFSSF: The late Jungian Analyst Robert Johnson wrote the forward to your previous book, *Dream Theatres of the Soul*. He appears to be a touchstone for your work. Would you comment on him, and his passing, and his favored concept of the mandorla, which you

emphasize in *Healing the Sacred Divide*?

DR. RAFFFA: Robert A. Johnson was my earliest Jungian mentor. I met him at a Journey Into Wholeness conference in the early 1990's and immediately knew him to be a soul brother. From him, I learned that myths and dreams are valuable stories that show me the archetypal forces in my unconscious. I also learned that my psychological and spiritual growth is dependent on my ability to reconcile the conflicts in myself and my relationships. This is symbolized by a mandorla□the third, almond-shaped space made by two overlapping circles. It represents the holy space of dialogue and understanding where we connect with the Self and resolve conflicts in creative new ways. I'm sad that he's no longer with us, but his soul left a powerful imprint on mine that will always be with me.

CJSSF: You begin the book with a nightmare you had when you were ten, of the Lone Ranger, who you so admired but who shot you in the dream. The Lone Ranger has 'shadowed' you for all these years. Could you say just a bit about the importance of him in your process? I recently saw the archetypally rich film The Lone Ranger, starring Johnny Depp as Tonto. Have you seen it? If so did it resonate?

DR. RAFFA: My dream was as archetypally rich as the film. I did see it and I loved it. As a child, I idolized the Lone Ranger, Tonto, and Silver. I woke up from that dream screaming with outrage and weeping from a profound sense of betrayal. It has taken me years of inner work to understand why. The Lone Ranger was my version of the heroic Father archetype. Tonto was my personal image of my shamanistic Mediatrix/Sage archetype. Silver represented the power and potential of my Animus, the drive that motivates my teaching and writing. Why did the Lone Ranger shoot me at the age of ten? Because I was becoming aware of the toxic patriarchal conditioning of my childhood that said males were heroes and authority figures and females were victims and second-class citizens. The dream was a call to discover and empower the archetypal forces in myself, especially my feminine side. It took me 35 more years to find the path Jung paved for me and other seekers.

CJSSF: You quote Krishnamurti: "The world problem is the individual problem." Would you comment? How are we individuals responsible for the extreme conflicts in our world today?

DR. RAFFA: The opposite of Krishnamurti's comment is likewise true: the individual solution is the world solution. We and our species are evolving from a state of primitive infancy toward greater consciousness and psycho-spiritual maturity. As you do your inner work and grow in self-awareness, you automatically motivate everyone you touch to seek healthier resolutions to their problems and find meaning for their own lives. For the first time in human history, the internet has the potential to swing the tide of collective consciousness away from conflict and hatred toward understanding and love. I truly believe that if we join the drops of our individual awareness to the gathering collective wave, we can save our species and our planet from destruction.

CJSSF: Another author you cite is Jungian Analyst Janet O' Dallett, author of *The Not-Yet Transformed God*. She spoke to our group many years ago, but I still remember what she told us before the lecture. She said she lived on the Olympic Peninsula near Seattle and there were two houses on her property. She lived in one and her husband lived in the other. What do you think she was trying to say about the individual in a relationship?

DR. RAFFA: I love that. I think she was trying to illustrate how hard it is to create a healthy, loving, lifelong, relationship with your partner without sacrificing your freedom to be true to yourself. For the last few years I've been taking baritone ukulele lessons and writing songs. My latest song, "Happy Place," is my answer to your question. It's about the mandorla that two individuals can create in a couple relationship. Here are the last lines:

"I wish my happy place was yours. I wish that yours was mine.
But everybody's got their own. Seems like that's just fine.
Together we're building a place of our own, where we both can grow.
You can do your thing and I'll do mine….It's the happiest place I know!"

CJSSF: You cite so many influential authors in *The Sacred Divide*. I was disappointed not to see a bibliography. Might you want to hand one out to attendees at the upcoming event?

DR. RAFFA: I'll be happy to. I'm in the midst of creating one for my new book, and I'll bring it with me to the workshop.

CJJSF: You called your first three books a trilogy. Now you are working on a fourth. What is the subject of the new book?

DR. RAFFA: *The Soul's Twins* transforms my work into a quaternity□a symbol of wholeness that is my answer to the Lone Ranger and the patriarchal culture he alerted me to at the age of ten. I believe it is imperative for our species to eliminate old stereotypes about Deity and gender by consciously integrating the feminine and masculine principles within and without. *The Soul's Twins* was conceived in the early 90's when I attended an intensive at the C.G. Jung Institute in Zurich where Jungian analyst Dr. Martin Odermatt introduced us to a newly emerging image for the Self. He called it the Couple and believed it is a new God-image representing the unifying force of love that can heal the world.

Over the next year, I wrote a manuscript describing how the interaction between four basic feminine archetypes and their four masculine archetypal partners creates the Couple. I also created and tested a self-assessment instrument called The Partnership Profile which is included in the new book. I didn't know how to finish it then, which is probably just as well because I'm pretty sure the world wasn't ready to receive it. So it sat in my computer until two years ago when my Animus reared up and demanded that we revise, condense, and see it through to publication. He and I are very excited about the dramatic movements like #MeToo that are shaking up and tearing down the toxic bastions of patriarchal dominance. I'm pretty sure the time is right for it now. May it be so!

CJJSF: Thank you, Dr. Raffa. We are looking forward to meeting you. Reminder to attendees: Some journaling is part of this event. Bring notebooks and pens. Sharing is optional.

[3]

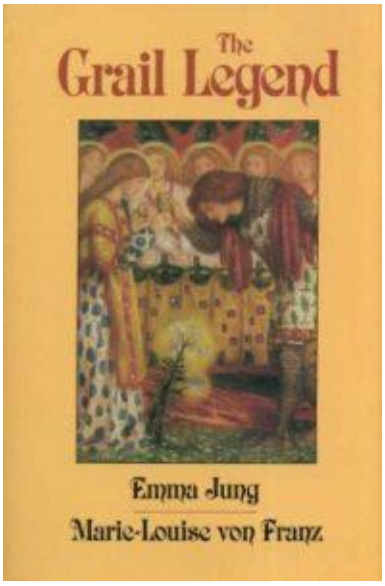
Jean Raffa, Ed.D., is an author, speaker, workshop leader and dream group leader. Formerly a teacher, television producer, and college professor, she changed directions in mid-life to write about her passions: Jungian psychology; empowering the feminine in all of us; Dreamwork; and psychological and spiritual growth.

Her books *The Bridge to Wholeness: A Feminine Alternative* to the *Hero Myth, and Dream Theatres of the Soul: Empowering the Feminine Through Jungian Dreamwork* have been used in university classes and dreamwork courses throughout the country. *Healing the Sacred Divide: Making Peace with Ourselves, Each Other, and the World*, received the 2013 Wilbur Award from the Religion Communicators Council. She is currently working on *The Soul's Twins: Partnering Your Masculine and Feminine Archetypes*, scheduled for publication in September of 2019.

1. https://www.facebook.com/groups/56536297291/
2. https://www.jungfl.org/jean-raffa-ed-d-the-dysfunctional-god-images-in-a-broken-world/
3. http://www.jungfl.org/james-hollis-events-2018/

1.1.65 1. Emma Jung: But it is not woman alone who is under the spell of word-magic, the phenomenon is prevalent everywhere. (2021-06-30 03:59)

Emma Jung: But it is not woman alone who is under the spell of word-magic, the phenomenon is prevalent everywhere.



[1]The Grail Legend by Emma Jung & Marie-Louise Von Franz

And now we come to the magic of words.

A word, also, just like an idea, a thought, has the effect of reality upon undifferentiated minds.

Our Biblical myth of creation, for instance, where the world grows out of the spoken word of the Creator, is an expression of this.

The animus, too, possesses the magic power of words, and therefore men who have the gift of oratory can exert a compulsive power on women in both a good and evil sense.

Am I going too far when I say that the magic of the word, the art of speaking, is the thing in a man through which a woman is most unfailingly caught and most frequently deluded?

But it is not woman alone who is under the spell of word-magic, the phenomenon is prevalent everywhere.

The holy runes of ancient times, Indian mantras, prayers, and magic mantras of all sorts down to the technical expressions and slogans of our own times, all bear witness to the magic power o| spirit that has become word.

However, it can be said in general that a woman is more susceptible to such magic spells than a man of a corresponding cultural level.

A man has by nature the urge to understand the things he has to deal with; small boys show a predilection for pulling their toys to pieces to find out what they look like inside or how they work.

In a woman, this urge is much less pronounced.

She can easily work with instruments or machines without it ever occurring to her to want to study or understand their construction.

Similarly, she can be impressed by a significant-sounding word without having grasped its exact meaning.

A man is much more inclined to track down the meaning. Emma Jung, Animus and Anima, Page19-20

An interesting connection between "name" and "anima!’ which is found in J. Rhys’ Celtic Folklore, remains to be considered.

The author poses the question: With which part of the person is his name associated?

Rhys sees an answer in the fact that the Old Aryan words for "name:’ such as the Irish ainm,

Old Welsh anu, Old Bulgarian imen, Sanscrit naman, Latin nomen and Greek onoma, are remarkably like the Irish and Welsh words for "soul:’

For instance, in Irish ainm is "name" and anim is "soul, anima’.’

In certain cases they are declined alike and therefore often confused by students.

Rhys traces both back to the very oldest Aryan word for "breath;’ because the soul was looked upon as the breath of life, which is certainly expressed in the words Atem, atmen ("to breathe;’ in German), anima, animus and breath.

A similar connection is hinted at when Perceval learns his own name at the same time that he becomes acquainted with the anima.

Attention must be drawn to the fact that the name "Perceval" could not until now be satisfactorily explained.

The literal translation, "pierces (or penetrates) the valley," seems the likeliest and would imply that the hero was destined to penetrate the dark valley of the unconscious.

In the Perlesvaus it is emphasized that the name means per-les-vaux, i.e. "for the valleys’.’

The boy was thus christened in remembrance of the fact that his father had lost some valleys belonging to him or because he penetrates the mystery of the valley that leads to the Grail.

Wolfram himself explains the name as meaning "right through the centre:’ for "with the plough of faithfulness great love ploughed a deep furrow through the centre of his mother’s heart.

The name would thus be connected with the idea of the centre and the heart, a meaning really invented by Wolfram, which nevertheless expresses Perceval’s symbolic nature extremely well. Emma Jung, The Grail Legend, Page 185-186

According to many Gnostic and alchemical texts, the tree means both gnosis (knowledge) and sapientia (wisdom), in a certain sense it is also man in his comprehensive form as the Anthropos.

In the English legend it is clear that the babe in the tree represents an intimation of the birth of Christ who, in the days to come, will grow out of the Tree of Knowledge which has withered because of the sin of the first parents.

What, though, does the child in the Grail legend mean?

It is obviously not a prefiguration of Christ, whose birth and death already lay in the distant past.

It is really not possible to avoid the conclusion that it must refer to an intimation of the birth of a new redeemer, similar to the son of the woman crowned with stars in the Apocalypse.

Jung interprets that figure as a symbol of the process of individuation, depicting a continuation of Christ's work of redemption in the single individual, and it is natural to interpret the child here in the same sense.

So it is understandable that it shuns Perceval and only shows him the way to Mount Doulourous, for we know from the context that Perceval has not yet understood the nature of his task.

The withdrawal of the child is in accordance with the later withdrawal of the Grail into Heaven, which indicates that a realization of the Self was not yet possible at the level of development in those days, and that therefore it had to remain latent in the unconscious.

Even so the child sends Perceval to the pillar at Mount Doulourous, to which only the "foremost knight" is able to fasten his horse.

The column on the hill is similar to the tree in meaning; it embodies a maternal principle, the axis of the world, the framework of the process of individuation.

The tree, as Jung says, "symbolizes a living process as well as a process of enlightenment, which, though it may be grasped by the intellect, should not be confused with it".

In many of the rites of primitive peoples a post is set up to mark the centre of the world, and around it revolves the ritual event.

In this sense the post is a centre, like the point of all psychic happenings.

The mountain also has a similar meaning.

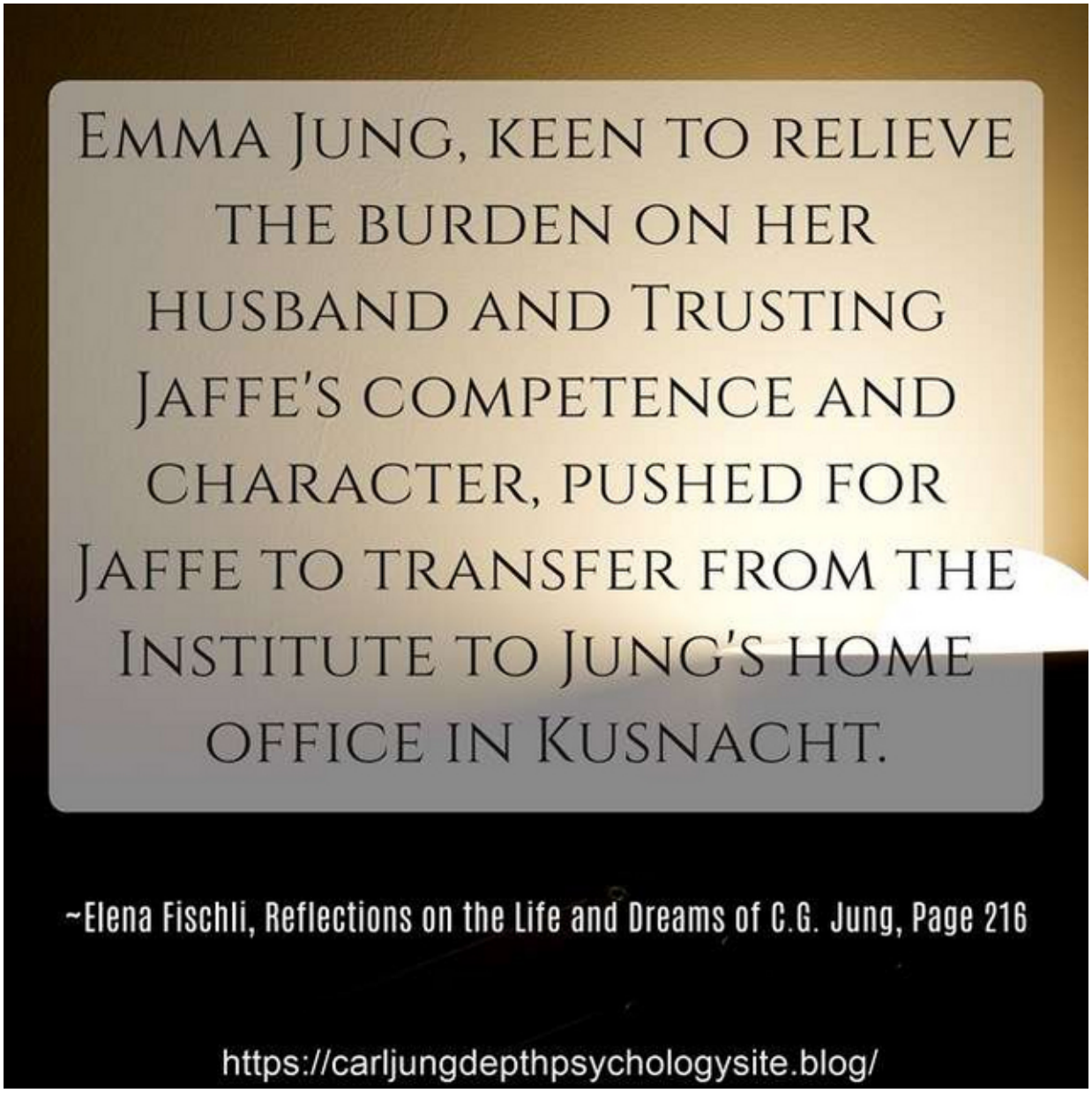
The name of the "grievous" mountain has a special significance, as if in this phase of development the Self were first experienced as that which stimulated suffering, in an analogy to the Christian Passion.

The mountain is almost a parallel to the Hill of Calvary and symbolizes the anguish of becoming conscious.

Tying the horse to the pillar accords with a painful binding and restriction of the animal soul, which is subjugated and bound to the centre, the Self.

In so far as the horse Represents the instinct that carries consciousness it means that instinct, by being bound to the pillar, is concentrated on the individuation process and robbed of its free roaming motion.

The pillar was set up by Merlin; therefore his figure and that of his daughter acquire an ever more profound significance; they seem to personify the principium individuationis par excellence. Emma Jung, The Grail Legend, Page 284-285


Emma Jung, keen to relieve the burden on her husband and Trusting Jaffe's competence and character, pushed for Jaffe to transfer from the Institute to Jung's home office in Kusnacht.
~Elena Fischli, Reflections on the Life and Dreams of C.G. Jung, Page 216
https://carljungdepthpsychologysite.blog/

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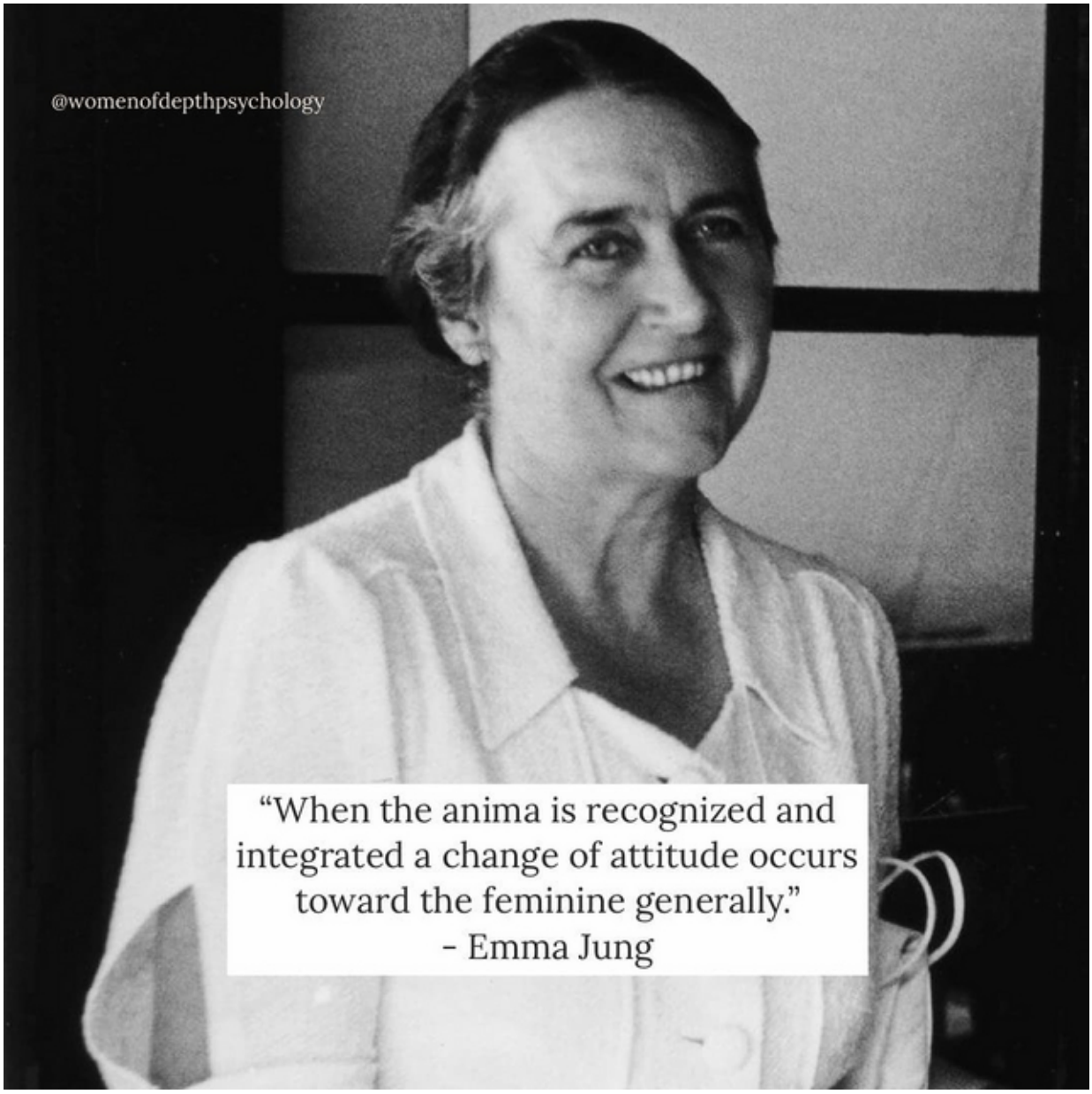
@womenofdepthpsychology
"When the anima is recognized and integrated a change of attitude occurs toward the feminine generally."
- Emma Jung

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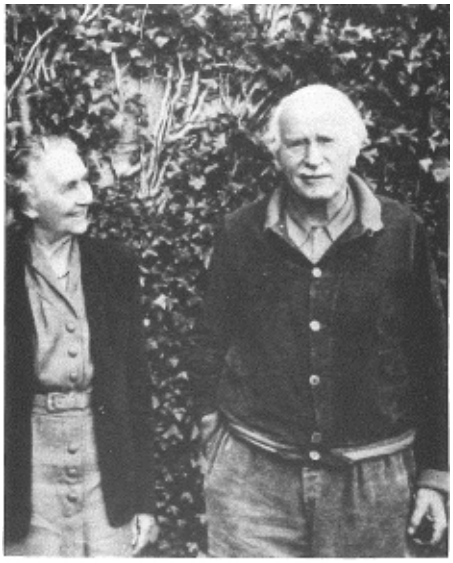

▲ Carl and Emma Jung at their home in Küsnacht, 1955.

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1. https://smile.amazon.com/Grail-Legend-Emma-Jung/dp/0691002371/ref=sr_1_1?crid=2S4NQLEY9IANE&dchild=1&keywords=emma+jung+grail&qid=1624446301&sprefix=emma+jung+g

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1.1.66 Jung now commenced writing the draft of Liber Novus. (2021-06-30 04:54)

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[1]Red Book

Liber Novus

Jung now commenced writing the draft of Liber Novus.

He faithfully transcribed most of the fantasies from the Black Books, and to each of these added a section explaining the significance of each episode, combined with a lyrical

elaboration.

Word-by-word comparison indicates that the fantasies were faithfully reproduced, with only minor editing and division into chapters.

Thus the sequence of the fantasies in Liber Novus nearly always exactly corresponds to the Black Books.

When it is indicated that a particular fantasy happened “on the next night,” etc., this is always accurate, and not a stylistic device.

The language and content of the material were not altered.

Jung maintained a “fidelity to the event,” and what he was writing was not to be mistaken for a fiction.

The draft begins with the address to “My friends,” and this phrase occurs frequently.

The main difference between the Black Books and Liber Novus is that the former were written for Jung’s personal use, and can be considered the records of an experiment, while the latter is addressed to a public and presented in a form to be read by others.

In November 1914, Jung closely studied Nietzsche’s Thus Spoke Zarathustra, which he had first read in his youth.

He later recalled, “then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra.”

It strongly shaped the structure and style of Liber Novus.

Like Nietzsche in Zarathustra, Jung divided the material into a series of books comprised of short chapters.

But whereas Zarathustra proclaimed the death of God, Liber Novus depicts the rebirth of God in the soul.

There are also indications that he read Dante’s Commedia at this time, which also informs the structure of the work.

Liber Novus depicts Jung’s descent into Hell.

But whereas Dante could utilize an established cosmology, Liber Novus is an attempt to shape an individual cosmology.

The role of Philemon in Jung’s work has analogies to that of Zarathustra in Nietzsche’s work and Virgil in Dante’s.

In the Draft, about 50 percent of the material is drawn directly from the Black Books.

There are about thirty-five new sections of commentary.

In these sections, he attempted to derive general psychological principles from the fantasies, and to understand to what extent the events portrayed in the fantasies presented, in a symbolic form, developments that were to occur in the world.

In 1913, Jung had introduced a distinction between interpretation on the objective level in which dream objects were treated as representations of real objects, and interpretation on the subjective level in which every element concerns the dreamers themselves.

As well as interpreting his fantasies on the subjective level, one could characterize his procedure here as an attempt to interpret his
fantasies on the “collective” level.

He does not try to interpret his fantasies reductively, but sees them as depicting the functioning of general psychological principles in him (such as the relation of introversion to extraversion, thinking and pleasure, etc.), and as depicting literal or symbolic events that are going to happen.

Thus the second layer of the Draft represents the first major and extended attempt to develop and apply his new constructive method.

The second layer is itself a hermeneutic experiment. In a critical sense, Liber Novus does not require supplemental interpretation, for it contains its own interpretation.

In writing the Draft, Jung did not add scholarly references, though unreferenced citations and allusions to works of philosophy, religion, and literature abound.

He had self-consciously chosen to leave scholarship to one
side.

Yet the fantasies and the reflections on them in Liber Novus are those of a scholar and, indeed, much of the self-experimentation and the composition of Liber Novus took place in his library. It is quite possible that he might have added references if he had decided to publish the work.

After completing the handwritten Draft, Jung had it typed, and edited it.

On one manuscript, he made alterations by hand (I refer to this manuscript as the Corrected Draft).

Judging from the annotations, it appears that he gave it to someone (the handwriting is not that of Emma Jung, Toni Wolff, or Maria
Moltzer) to read, who then commented on Jung’s editing, indicating that some sections which he had intended to cut should be retained.

The first section of the work—untitled, but effectively Liber Primus—was composed on parchment.

Jung then commissioned a large folio volume of over 600 pages, bound in red leather, from the bookbinders, Emil Stierli.

The spine bears the title, Liber Novus.

He then inserted the parchment pages into the folio volume, which continues with Liber Secundus.

The work is organized like a medieval illuminated manuscript, with calligraphic writing, headed by a table of abbreviations.

Jung titled the first book “The Way of What Is to Come,” and placed beneath this some citations from the book of Isaiah and from the gospel according to John.

Thus it was presented as a prophetic work. In the Draft, Jung had divided the material into chapters.

In the course of the transcription into the red leather folio, he altered some of the titles to the chapters, added others, and edited the material once again.

The cuts and alterations were predominantly to the second layer of interpretation and elaboration, and not to the fantasy material itself, and mainly consisted in shortening the text.

It is this second layer that Jung continually reworked.

In the transcription of the text in this edition, this second layer has been indicated, so that the chronology and composition are visible.

As Jung’s comments in the second layer sometimes implicitly refer forward to fantasies that are found later
in the text, it is also helpful to read the fantasies straight through in chronological sequence, followed by a continuous reading of the second layer.

Jung then illustrated the text with some paintings, historiated initials, ornamental borders, and margins. Initially, the paintings refer directly to the text.

At a later point, the paintings become more symbolic.

They are active imaginations in their own right.

The combination of text and image recalls the illuminated works of William Blake, whose work Jung had some familiarity with.

A preparatory draft of one of the images in Liber Novus has survived, which indicates that they were carefully composed, starting from pencil sketches that were then elaborated.

The composition of the other images likely followed a similar procedure.

From the paintings of Jung’s which have survived, it is striking that they make an abrupt

leap from the representational landscapes of
1902/3 to the abstract and semifigurative from 1915 onward. Sonu Shamdasani, The Red Book, Page 202-203

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3G0ZH38PYAJNF&dchild=1&keywords=jung+red+book+readers+edition&qid=1611828752&sp

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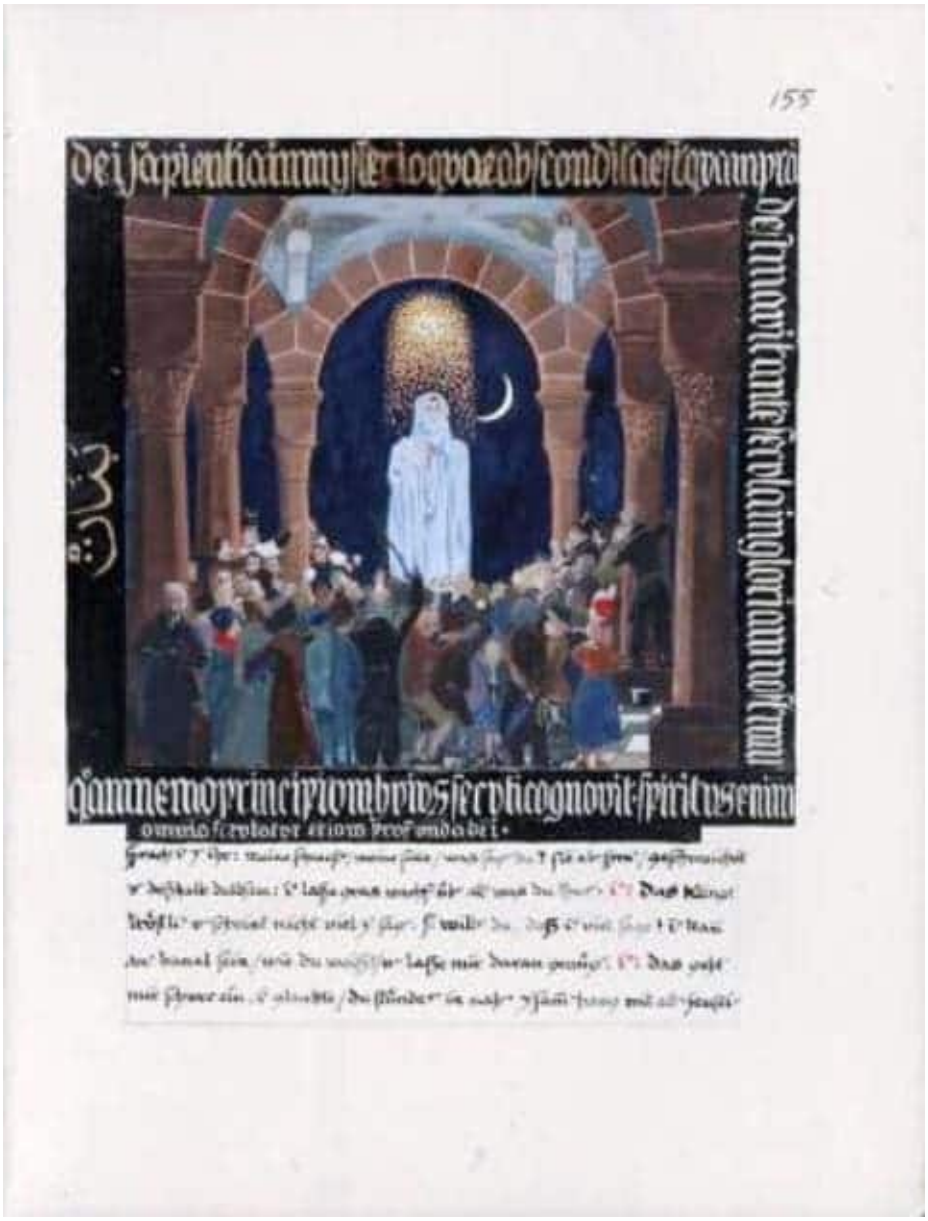
1.1.67 My soul, my soul, where are you? Do you hear me? I speak, I call you- are you there? (2021-06-30 05:49)

[1]Carl Jung Depth Psychology Facebook Group



[2]The Black Books

November 12-December 29, 1913

A huge task lay before me- I saw its enormous size-and its value and meaning escaped me. I got into the dark, and I groped along my path. That path led inward and downward.

1. Nov. 1913

1My soul, my soul, where are you? Do you hear me? I speak, I call you- are you there? I have returned, here I am again.

I have shaken the dust of all the lands from my feet, and I have come to you again, I am with you.

After long years of long wandering, I have come to you anew. Shall I tell you everything I have seen, experienced, and drunk in?

Or do you not want to hear about all the noise of life and the world?

But one thing you must know, the one thing I have learned is that one must live this life.

This life is the way, the long sought after way to the unfathomable, which we call "divine." There is no other way.

All other ways are false paths. I found the right way and it led me to you, to my soul. I return, tempered and purified. Do you still know me?

How long the separation lasted! Everything has become so different. And how did I find you? How strange my journey was!

What words should I use to tell you on what twisted paths a good star has guided me to you?

Give me your hand, my almost forgotten soul!

How warm the joy at seeing you again, you long forgotten, long disavowed soul! life has led me back to you.

let us thank the life I have lived for all the happy and all the sad hours, for every joy and every pain, for every hope and every disappointment.

All were stations on the path toward you. My soul, I found you again, I would like to, no, I will stay with you. \

My journey should continue with you.

I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight.

1. Nov. 13.

am weary, my soul, and lay my head on your shoulder. My wandering has lasted too long, my search for myself outside of myself.

Now I have gone through events and found you behind all the farrago. For on my straying through this farrago7

I discovered [humanity and the world. I found men.

And you, my soul, I found again, first in images within men and then for real, how you are.

I found you where I believed you the furthest away from me, where God forced me to surrender blindfolded and to lose myself-there you
climbed out of golden shafts and I found you again.

You announced yourself to me in advance in dreams, which were dark to me, and which I sought to grasp in my own inadequate way.

You know these dreams, how they burned in my soul and drove me to all the boldest acts of daring, and forced me to push for the steepest summits, yes, even to rise above myself.

You let me see truths and enjoy their solemn bliss, of which I had no previous inkling.

You let me undertake journeys, whose endless length would have scared my consciousness beyond rescue, if the knowledge of them had not been secure in you.

Maybe I talk too much about myself? Forgive me, my heart is full, because I have come from far wandering.

I wandered for eleven12 years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things.

I did not belong to myself. Where were you all this time?

Which Beyond sheltered you and gave you sanctuary, where you did not starve to death? How did you fare?

Oh, that you must speak through me, that my speech and I are a symbol for you! How should I decipher you? Who are you, child?

You certainly know that you have used this image in my dreams, the image of a little girl.

(And I found you again only through the soul of the woman.)

Childish interpretation shall be far from me, because I must prize the image that you

use. How dare I guess about this?

What do I know of your mystery?

(Look, I bear a wound that as yet is not healed: my ambition to make an impression. Hence, close my mouth and keep all my words inside of you. They are directed toward you. Do not believe that I am selfish. I will bend everything in me to alert those I love to the depths and heights that you hold and hide in your child's hand.)

Forgive me if I speak as in a dream, like a drunkard- are you- God? Is God a child, a female child?

I must tell myself most clearly: does He use the image of a child that dwells in every man's soul?

Were Horus, Tages, and Christ not children?'7 Dionysus and Heracles were also divine children. Did Christ

, the God of man, not call himself the son of man? What was his innermost thought in doing so?

Should the daughter of man be God's name? Forgive me if I babble. No one else hears me.

I speak to you quietly, and you know that I am not a drunkard and that my heart twists in pain from the stabbing wound, whose darkness delivers speeches full of mockery:

"You're starring in your own comedy, you're lying to yourself! You spoke so as to deceive others and make them believe in you. You want to be a prophet and chase after your ambition."

Blessed is he who has also overcome his own mockery.

But you see that the wound still bleeds, and that I am far from being able to pretend that I do not hear my own mockery.

I bring it before both you and me and leave it and go on, because I feel that I must speak to you from myself and through myself
from you.

Again and again I think of those "amazingly tortuous paths" that led to you, my child.

(How strange it sounds to me to call you a "child," you who still hold the all-without-end in your hand)

I am thinking of this first vision that you gave me in a dream, where I saw you hovering. (Is it 14 years since then?)

How thick the darkness was back then!

How impetuous and how egotistic my passion was, how subjugated I was by all the daimons of ambition, the desire for glory, greed, uncharitableness, and zeal at that time!

And how totally ignorant I was then! Life tore me away, and I deliberately moved away from you and I have done so for all these years.

But I remained with you minimally until the love for women tore me completely off and away from you. I recognize how good all of this
was.

But I thought that you were lost or sometimes it seems to me that I was lost.

But you were not lost nor was I. I went on the dusty way of the day.

You went invisibly with me and guided me step by step, putting the pieces together meaningfully and letting me see the whole and ultimate in each part.

You took away where I thought to take hold, and you gave me where I did not expect anything and time and again you brought about fate from new and unexpected quarters.

Where I sowed, you robbed me of the harvest, and where I did not sow, you give me fruit a hundredfold.

And time and again I lost the path and found it again where I would never have foreseen it.

You upheld my belief, when I was alone and near despair.

At every decisive moment you let me believe in myself.

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=CCO9G4KKEAO6&dchild=1&keywords=jung+black&qid=1613214970&sprefix=jung+bla

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